Viṣṇu-sahaśra-nāma-stotram

Explained in light of
the commentary of Ādi Śaṅkarācārya

CSUJPR
26796

by
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Publisher
Sanskrit Seva Samiti
Ahmedabad

Edited by
Smt. Nilam Patel

: Title :

Vishva Roop Darshan

SPECIAL ACKNOWLEDGEMENTS

We are highlythankful to Prof. Bhuvan handel, Director of Indian Institute of dvanced Study, Shimla, for granting ermission to reproduce some of the ctures from the institutions publication HMIR PAINTING byKaruna Goswami.

We are thankful to Prof. B. N. Goswami, or his loving guidance for making this book ore attractive.

We are thankful to the Curator of machal State Museum, Mr. M. S. Negi and hri O. D. Bharadwaj, the Librarian for anting us permission to reproduce some of e beautiful paintings, sculptures etc. in this olume.

Special thanks to Prof. S. Murali for reparing beautiful line drawings of shavatara of Lord Viṣṇu on our request.

Even todayfrom Kanyakumari to ashmir and from Dwarka to Jagannathpuri n India and in all the countries of the world where the followers of Hindu religion reside, here are crores of people who dailyrecite Viṣṇu-sahasra-nāma - the thousand names of the Lord Viṣṇu with great love, devotion, everence and faith, and obtain the desired bjects too. If theyare chanted while knowing their proper meanings, theywould be much more interesting. Hence Ādi ṅkarācārya commented upon them in veryminute detail.

In its english commentaryDr. Gautam Patel has tried his best to trace the pious names of Viṣṇu in Vedas, Upaniṣads, Ramāyaṇa, Mahābharata, Gītā as well as Śrimad Bhāgavata Purāṇa.

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राष्ट्रिय संस्कृत संस्थान
मानित विश्वविद्यालय, जयपुर परिसर
14 NOV 2005
प्राप्ति क्रमांक 227

26796

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विष्णु-सहस्र-नाम-स्तोत्रम्

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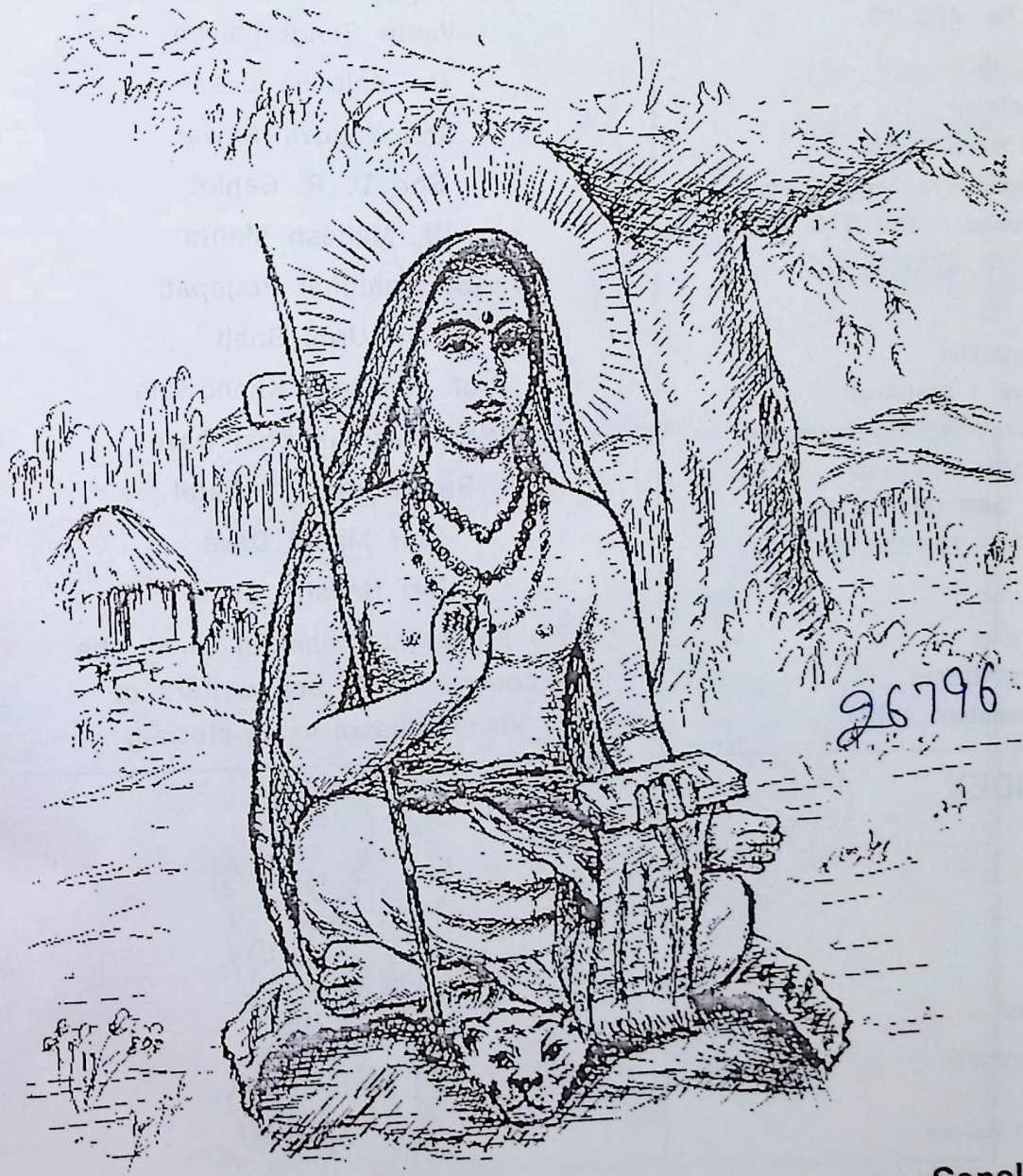

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Sanskrit Seva Samiti
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(Explained in light of the commentary of Ādi Śaṅkarācārya)

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Copies : 500
First Edition : 2004
Price : Rs. 400-00

Publisher :
Sanskrit Seva Samiti
'Valam', L-111, Swatantrya Senani Nagar,
Nava Wadaj, **Ahmedabad - 380 013. INDIA.**
Phone : (079) 27621610

Typesetting :
Prama Dave / PratiKruti
7, Shyam Appartments, B/h. Vishramnagar,
Gurukul Road, Memnagar,
Ahmedabad - 380 052. INDIA.
Phone : (079) 27487618

Printer :
Gujarat Offset
Vatva, **Ahmedabad. INDIA.**

Acknowledgement

Shri Praful Amin
Smt. Chandrika Amin
Shri Narendra Patel
Smt. Jayshree Patel
Archaeological Survey of India
Chattrapati Shivaji Maharaja Vastu Sangrahalaya
Dr. Kalpana Desai
Shri Yaduvir Rawat
Shri D. R. Gehlot
Dr. Mahesh Mehta
Dr. Manibhai Prajapati
Dr. Urmi Shah
Prof. Ravindra Khandwala
Shri Hasmukhbhai Dave
Shri Naranbhai Patel
Shri Milind Dave
Shri Naushil Shah
We are highly thankful to all the commentators and writers of Viṣṇu-sahaśra-nāma-stotram

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।। एष मे सर्वधर्माणां धर्मोऽधिकतमो मतः ।।

: Dedicated to :

Late Kamlaben Manibhai Patel
Manibhai Umedbhai Patel

: from :

Narendra & Jayshree Patel

Late Kamlaben Ambalal Amin
Late Ambalal Naranbhai Amin

: from :

Praful & Chandrika Amin

Rāma

Paraśurāma

Varāha

Nṛsinha

Kurmavatar
(Himalchal State Museum)

Vāmana

Courtesy :

Maharaja Chatrapati Shivaji Vastu-Samgrahalaya, Mumbai

Vāmana

Paraśurāma

Rāma

Balarāma

Matsya, Kūrma & Varāha

Shakti-Kund, Appaj,
Dist. Mehsana

Buddha

Varāha

Shes-sayi Viṣṇu

Kalki

Rani Ki Vav, Patan

Courtesy : Archaeological Survey of India, Vadodara

Avatāras of Viṣṇu in Bharata-nāṭyam

by

Rutambhara Ashutosh

Srikrishna

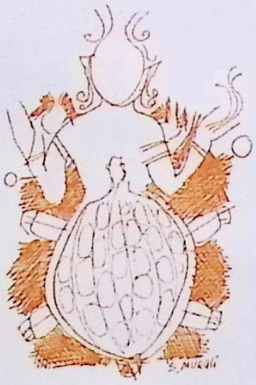
Srirama

Kalki

Parasurama

Vamana

Kurma 2



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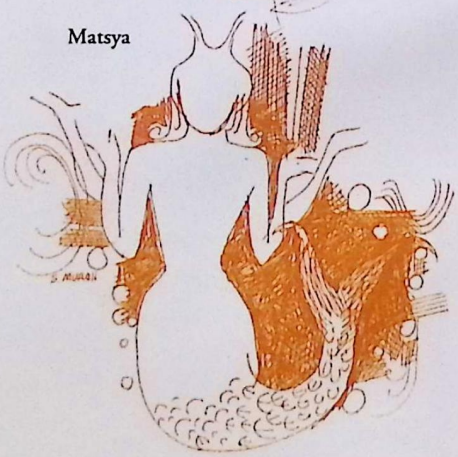

: Courtsey :
Prof. S. Murli

PREFACE

Tell me a virtue or a quality of the Highest Reality i.e. GOD (G = Generator, O = Operator and D = Destroyer of the universe) according to any religion or faith of the world of any time at any place and I can easily trace it in the names of the Lord Viṣṇu as narrated in *Viṣṇu-sahaśra-nāma-stotra* of the *Mahābharāta*. Late Vinoba Bhave has traced the parallels of all the epithets of Allah as narrated in Muslim Religion. One can find such parallels of other religion too. Thus in this sense *Viṣṇu-sahaśra-nāma-stotra* is universal.

All most all the religions of the world has accepted the existence of some world other than this physically visible one. At the same time the followers of any religion have full faith in some Higher Reality. This Higher Reality designated by numerous names by various faiths is none but one and only one. This Higher Reality as per the faith of the followers is the root cause for the creation, maintenance and the destruction of this universe. This is the result of the faith, the basic quality of a human being. All man are full of faith. No one in this universe be without faith. Hence *Bhagavad-Gītā* has proclaimed that श्रद्धामयोऽयं पुरुषः - 'This human being is full of faith.' *Viṣṇu-sahaśra-nāma-stotra* is the outcome of such deep faith.

Ādi Śaṅkarācārya has written a commentary in Sanskrit. Here I have tried to explain it in English. I have also banked upon other sources too. I thank all my predecessors in this field and acknowledge my indebtedness to them.

Shri Praful Amin and Smt. Chandrika Amin and Shri Narendra Patel and Smt. Jayshri Patel are solely responsible for bringing out this edition in English, mainly for the people who are residing outside India. Without their assistance and encouragement this book might have not seen the day-light. I take this opportunity to thank Smt. Saryu Patel who is responsible to introduce me to these dignitaries. I thank them whole heartedly. I feel lucky and find nothing but the grace of God as I was fortunate enough to enjoy their generous and loving hospitality during my stay at Birmingham, U.K. May God bless them and let they be more fortunate in sponsoring such more lasting benivolent activities. I need not forget Shri Mahendralal Shah and Smt. Maliniben Shah who have sponsored Gujarati edition of Viṣṇu-sahaśra-nāma-stotra.

I am highly thankful to Mr. Yaduvir Rawat and Mr. D. R. Gehlot, (Director of ASI, Vadodara Circle) for giving me permission and supplying necessary material of Daśāvatara of Lord Viṣṇu especially of Rani-ki-Vav of Patan. I am happy to note the help in finalising Shri Hasmukhbhai Dave who has spared no pains in bringing out this book. While my love and and affection have increased for my beloved student Dr. Urmi Shah, now universally accepted scholar of Sanskrit Language and Literautre, as she has most willingly rendered all the help which I have claimed from her. May Almighty shower His choisest blessings upon her. Prof. Ravindra Khandwala, Mr. Naranbhai Patel and Mr. Milind Dave and Mr. Naushil shah of Pratikruti also deserved thaks for their help. Mr. Yogesh Desai of Gujarat Offset Ltd. deserves special thanks for bringing out this volume in a beautiful manner.

सर्वेभवन्तु सुखिनः । - Let all be happy and let all may cultivate the sense of equality for all irrespective of cast, creed, country or condition. After all समत्वम् आराधनम् अच्युतस्य - 'Equal attitude to all is the worship of the Lord Viṣṇu.'

- Gautam Patel

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Śaṅkarācārya Jayanti
Vaiśakha Śukla Pañcami,
2060, Dt. 24-04-2004

ॐ

INTRODUCTION

According to a legend about the life of Ādi Śaṅkarācārya the commentary on *Viṣṇu-sahasra-nāma* (VSN) was the first commentary which he wrote at an early age. Everyday he was writing something on the board but Sarasvatī, the Goddess of Learning, was rubbing it out. When he started writing the commentary on VSN, Goddess Sarasvatī stopped rubbing it out.

Ādi Śaṅkarācārya has written गेयं गीतानामसहस्रम् 'One should chant *Bhagavad Gītā* and *Viṣṇu-sahasra-nāma*.' This proves that *Gītā* and VSN have equal importance according to him. Even today from Kanyakumari to Kashmir and from Dwarka to Jagannathpuri there are crores of people who daily recite these thousand names of the Lord Viṣṇu with great love, devotion, reverence and faith, and obtain the desired objects too. If they are chanted while knowing their proper meanings, they would be much more interesting. Hence Ādi Śaṅkarācārya commented upon them in very minute detail. Sometimes one and the same name is derived by him from different roots and instances are not wanting where numerous meanings of one name are traced by him. This is due to the genius of the commentator like Ādi Śaṅkarācārya on one hand and the beauty and the capacity of Sanskrit language on the other.

According to the Indian Mythology as well as religious faith and belief, one and the same truth is named in different manners by scholars.

एकं सद् विप्राः बहुधा वदन्ति ।

- RV. I.14

Yāska, the writer of Nirukta, has said - तस्या महाभाग्याद् एकस्या अपि बहूनि नामधेयानि भवन्ति । (Ni. I.1.5) 'Due to the great fortune of that great diety (God) there exist numerous names of one and the only one.' In fact, the Highest Reality is one but the scholars give numerous names to that Reality. At times people quarral only to give names to It but 'That Reality' is one and only one. It is one without second, एकम् एव अद्वितीयम्. Such efforts of the scholars have resulted into the thousand names of Viṣṇu, Śiva, Gopāla, Lalitā, Hanumān and so on.

It is believed that the name of a person and the person himself are identical. When one chants the names of his choicest Lord, the Lord Himself manifests before him. This is the aim and the objective of providing us with the thousand names of our deity.

Viṣṇu-Sahasra-nāma occurs in the 149th chapter of *Anuśāsana Parva* of the *Mahābhārata* written by Veda Vyāsa. Its background is worth noting. Yudhiṣṭhira, the eldest Pāndava, was most unhappy even after winning the *Mahabharata* war. He had lost almost all his relatives, friends, followers, soldiers and servants. This situation was tormenting him very much. For him, the victory was no better than defeat. (जयः अयम् अजयाकारः) He sought the shelter of his friend, philosopher and guide, Lord Krishna. But He advised him to go to Bhīṣma, who was laying on the bed of arrows (बाणशय्या). Yudhiṣṭhira

went to Bhīṣma and asked certain questions which Bhīṣma answered in very minute details. During this conversation *Viṣṇu-sahasra-nāma-stotra* was narrated by Bhīṣma.

The chanting of the names of the Lord occupies a unique position in Indian tradition. Some people do not understand its real meaning hence they do put an interrogation mark on it like one foreigner who once asked an Indian Saint, 'What is the meaning of chanting again and again the one and the same name, like Rāmā, Rāmā ?'

The Saint easily read the mind of this foreigner, that he wanted to degrade Indian religion and culture. So just to teach him a lession the Indian Saint, instead of giving any straight-forward answer, said loudly, 'You idiot !' The result was obvious. The foreigner became angry. He stood up from his seat and started vomiting out his anger, 'You, the Indian Saint ! you do not have manners. I am just asking you a question and you are abusing me ! Is this your culture ? It is this that your religion has taught you ?'

The Saint was cool and calm. He was smiling as if nothing had happened. He, then slowly, requested that gentleman to calm down and said, 'Well, Sir ! if an abuse like 'idiot' has the capacity to compel you to get up from your seat, then if I chant, with love and devotion, The names of Rāmā, will he not come to me to liberate me from the bondages of the world ? Word has a special power if you use it in a proper manner at the proper place with proper intention; it would then definetely yield the desired fruit !' The foreigner had to give up his prejudice on hearing this.

If the chanting of the names of the Lord is coupled with the love and devotion, the deity is bound to reciprocate to the devotee with love. It is the universal law that love begets love. Even the Lord, who is love incarnated, cannot be an exception to this general rule.

The word which you pronounce is eternal, it never dies, and at the same time it pervades the whole universe. This is the principle proclaimed by the ancient Indian sages. Modern science has proved that when word is pronounced, it pervades the whole world immediately. A cricket match is going on in Bombay. The bowler balls and the batsman hits the ball. The sound created by the hitting is heard on radio or television by a person in England and in Australia at the same time. What does it prove ? Sound is universal. It pervades the whole world the moment it is uttered. The second principle, namely the word, once spoken, never dies. Modern science has yet to reach this stage to prove this. But according to the Indian sages of the past, the word is eternal, the word is universal. So when you pronounce the name of the Lord, you are uniting with eternity and universality and thereby you are uniting with the universal Lord, who is eternal. Hence the chanting of the names of your beloved God is the worship which leads you to eternity and universality. Hence जपयज्ञ is said to be the best form of Lord Viṣṇu :-

यज्ञानां जपयज्ञोऽस्मि ।

- *Gītā* X.25

Yudhiṣṭhira, had asked six questions to Bhīṣma.

(1) किमेकं दैवतं लोके ? Which is the One Reality in this universe ?

(2) किं वा अपि एकं परायणम् ? Which is the one abode worthy to be reached ?

(3) स्तुवन्तः कं प्राप्नुयुः मानवाः शुभम् ? By praising whom the people would obtain welfare ?

(4) कम् अर्चन्त प्राप्नुयुः मानवाः शुभम् ? By worshipping whom the people could attain excellence ?

(5) क धर्मः सर्वधर्माणां भवतः परमो मतः ? Which is the best religion among all other religions according to you ?

(6) किं जपन् मुच्यते जन्तुः जन्मसंसारबन्धनात् ? By chanting what a creature can liberate itself from the bondage of birth and the world ?

Bhīṣma had answered all these six questions before narrating the thousand pious and auspicious names of the Lord Viṣṇu.

(1) पवित्राणां पवित्रं यो मङ्गलानां च मङ्गलम् ।
दैवतं देवतानां च भूतानां योऽव्ययः पिता ॥

One who is pious of all the pious, who is auspicious of all the auspicious, who is divine of all the divinities and who is the imperishable father of all the creatures, is none but Lord Viṣṇu.

This is the answer to the first question.

(2) परमं यो महत्तेजः परमं यो महत्तपः ।
परमं यो महद्ब्रह्म परमं यः परायणम् ॥

One who is the supreme lustre, who is the severe austerity who is the great Brahman and who is the highest of all the abodes is none but the Lord Viṣṇu.

This is the answer to the second question.

(3) अनादिनिधनं विष्णुं सर्वलोकमहेश्वरम् ।
लोकाध्यक्षं स्तुवन्नित्यं सर्वदुःखातिगो भवेत् ॥

A person, while praising constantly Viṣṇu, who is without beginning and without end, who is the Lord of all the world and who is the Master of the people, will cross all the miseries in the life.

This is the answer to the third question.

(4) तमेव चार्चयन् नित्यं भक्त्या पुरुषमव्ययम् ।
ध्यायन् स्तुवन् नमस्यंश्च यजमानस्तमेव च ॥

While worshipping regularly that Immutable Person with devotion and meditating, praising and offering salutes to Him only, one can cross over all the miseries in life.

This is the answer to the fourth question.

(5) एष मे सर्वधर्माणां धर्मोऽधिकतमो मतः ।
यद् भक्त्या पुण्डरीकाक्षं स्तवैरर्चेन्नरः सदा ॥

According to me, this is the best religion of all the religions that a person should always worship with hymns the lotus-eyed Lord Viṣṇu.

This is the answer to the fifth question.

(6) तस्य लोकप्रधानस्य जगन्नाथस्य भूपते ।
विष्णोर्नामसहस्रं मे शृणु पापभयापहम् ॥

Oh King ! Hear from me the thousand names of the Lord Viṣṇu which are capable of removing the fear of sin the Lord who is supreme in the world and the Master of the universe.

Here lies the indirect answer to the last question. If a person chants these thousand names of the Lord he becomes free from the fear of sin in the world and ultimately he would be liberated from the bondages of birth and the world.

It is said हरि अनन्त हरिकथा अनन्ता । - The Lord is endless and the stories of the Lord are also countless. To chant the names of the Lord is to liberate one's own self

from the circle of birth and rebirth in this world. Why should we chant the names of the Lord ? The answer is provided to us by Ādi Śaṅkarācārya in his commentary as follows -

(1) There is no violence in chanting the names of the Lord. The violence by body, mind or speech does not arise when you chant His names.

(2) You do not need the help of any other person in chanting the names of the Lord. If you perform any type of sacrifice the help or the assistance of any other person is necessary. While here one can chant alone the names of the Lord. This activity is totally under one's own control.

(3) You are not in a need of any other object or material while chanting the names of the Lord.

(4) You are neither bound by place nor by time in chanting. While performing any other religious activity, you have to choose a particular place and perform it at a given time. You are totally free from such obligation here. You can chant at any place, at anytime. So chanting of the names of the Lord is the best of all sorts of austerities.

In जपयज्ञ:sacrifice of chanting-there is one speciality. Even if you chant His names with bad intention, yet it burns all your sins. The example is of fire. Even if you touch fire without any intention it is bound to burn you. See :-

हरिर्हरति पापानि दुष्टचित्तैरपि स्मृत: ।
अनिच्छयापि संस्पृष्टो दहत्येव हि पावक: ॥

- Br.Na. I.11.100

Water is enough to extinguish the fire, rising of the Sun is more than a match to dispel darkness; in the same manner the chanting of the names of Lord is enough to burn all the sins in this Kaliyuga-the modern age. Just as the salt melts in the water, all sins melt in the form of chanting of the names of the Lord Viṣṇu.

Just as bath is essential to purify human body, chanting of the names of Lord is inevitable to purify the mind of a person. It can be called the spiritual bath. The spirit of a person is purified only by chanting the names of the Lord, that is *Viṣṇu-sahasra-nāma*, which provides us with a spiritual bath. It purifies our soul by removing all the dirt or sins which are deposited there since thousands of births.

If it is objected that by uttering one and the same name of Lord, the purpose of chanting can be served, than what is the fun in narrating thousand names ? The scholars are not wanting in proving the necessity of various names of the Lord. Any name of the Lord that we utter has as its inner meaning some exploits of the Lord or some of His quality, e.g. *Madhu-sūdana*-'the slayer of a demon named Madhu'-reminds us of the valourous deed of Lord in anihilating the demon named Madhu-who was born out of the wax of the Lord and who tried to kill Brahmā.

The name *Vatsala* reminds us of the benevolent virtues of the Lord. It is the belief in the modern psychology that if you meditate again and again on any virtue, sooner or later, that virtue is bound to develop in you. Hence such various names of the Lord

remind us of great virtues and by chanting them, sooner or later, we would be able to develop that virtue. Hence such thousand names are extremely essential.

There are certain names of the Lord describing His most beautiful form over and above suggesting His exploits or virtues. Such names are so full of the beauty of the Lord that they create as if a visual effect before our mental eyes and we are naturally attracted towards the Lord to meditate upon Him. The concentration of the mind is made easy by such names describing the Lord's beauty.

There are certain names of the Lord which are quite contradictory to one another. e.g. शब्दातिगः and शब्दसहः, कामकृत् and कामहा, क्रोधकृत् and क्रोधहा, एकः and नैकः, स्थूलः and कृशः etc. This reminds us of the some of the epithets in the Upaniṣads. It is believed that such विरुद्धधर्माश्रय-residing of the opposite qualities-is possible in the Lord who is the Highest Reality. Such language of contradiction is the only language which could give some glimpse of the Highest Reality. Otherwise It is beyond words and beyond imagination too. Such names are most philosophical and have preserved the Upaniṣadic trend of describing the Highest Reality.

These lead us to believe the basic thought of the Vedic literature where it is loudly proclaimed that एकं सद् विप्राः बहुधा वदन्ति । 'Truth is One, the scholars talk about it in many ways.' The variety in names satisfies the intellectual need of a scholar and the emotional exepctations of a common man alike. *Brahman* or the Highest Reality is both सगुण-full of qualities and निर्गुण-bereft of qualities. Lord Viṣṇu is here identified with the Highest Reality; hence His names too are both सगुण and निर्गुण.

In the beginning of his commentary Ādi Śaṅkarācārya pays homage to Lord Kṛṣṇa who is having the form of truth, consciousness and bliss, who is accomplishing everything without any fatigue, who is known by Vedanta-the Upaniṣadic philosophy and who is the preceptor in the real sense of the term. We pray him as कृष्णं वन्दे जगद्गुरुम् । The Great Sage Vyasa is paid tribute as a person who is engaged in the welfare of the whole world, who is the Sun in the blooming lotus-like Vedas, who is an abode of virtues like self-control etc. and who is the Muni-a sage in true sense.

According to Ādi Śaṅkarācārya the praising of the Lord Viṣṇu by the thousand names is praise-worthy and is capable of putting an end to the circle of birth and old age. A person can obtain this in Kali-yuga by praising the Lord which he could acquire in Satya-yuga by medition, or by performing sacrifices in Tretā-yuga, or by worshipping the Lord in Dwāpara-yuga. To praise Lord is Japa-yajña, a sacrifice in the form of chanting. This Japa-Yajña is the best *Dharma* compared to any other *Dharma* because there is non-violence towards animals in this sacrifice. Moreover it is said by Lord in Gītā - यज्ञानां जपयज्ञोऽस्मि । (Gītā X.25) 'I am the sacrifice of chanting among all other sacrifices.' So this is the best *Dharma*.

Lord Viṣṇu has the best lusture because

of His fear all other luminaries shine. He is said to be the light of all the lights. In Upaniṣad it is said that in His abode neither the Sun nor the Moon nor stars shine, nor this flesh of lightening shines. What to talk of a fire ! He is higher than any other objects of height. His fear pervades everything. The wind blows because of His fear, the Sun rises only due to His fear, even Indra and Agni are officiating for fear of Him and the fifth death also runs only because of His fear.

The Lord is most pious among all the pious ones. He is Hari as He removes the sins of His devotees. He bestows upon His devotees beauty, health, wealth, enjoyments, pomp and prosperity, and ultimately liberation. If a person meditates upon Him, it is He who puts an end to all the miseries. Why should one not meditate upon Him ? The word *'Krishna'* is a mantra which is capable of being a medicine for one who has become unconscious by the biting of the serpent in the form of the world. A person full of boundless sins could be cured only by meditating on Lord Viṣṇu.

The scholars have come to conclusion after carefully studying all the scriptures and repeatedly contemplating that 'One should always meditate Nārāyaṇa-Lord Viṣṇu. Only by meditating upon Him all the knots of the hearts of a person would be released, all the doubts would be dispelled, and all bondages of actions would perish. As fire puts an end completely to any object when poured on it, in the same manner the chanting of the names of Viṣṇu puts an end to all sorts of sins. As the wolves run away being feared on hearing of the roaring of a lion all the sins run away when the names of Lord are chanted.'

There would never be any inauspiciousness at anytime in any work for one in whose heart Lord Viṣṇu-the abode of auspiciousness resides :

सर्वदा सर्वकार्येषु नास्ति तेषाममङ्गलम् ।
येषां हृदिस्थो भगवान् मङ्गलायतनो हरिः ॥

- स्कन्द. 5.3.157.7

A person should always think and meditate upon Lord Viṣṇu because He is the best protection. Who can harm a person whose shelter is Lord Viṣṇu ? The sins that are wiped away by innumerable baths in Gangā or in Puṣkara vanish only by remembering Lord Viṣṇu. If a person meditates upon Him even for a moment, attains success in all respects, then what to talk of one who is totally absorbed in Him ? Even by remembering Viṣṇu one is capable to burn the sins of thousands of previous births like a fire buring a heap of cotton.

A man remembering Lord Janārdana, the Master of creatures and the Preceptor of the Universe can easily cast away his miseries and obtain all the desired objects within no time. With one-pointed concentration on Lord Viṣṇu, a person can cross the ocean of the world full of crocodiles in the form of death, birth and old age. It is said, 'Even a salute offered once to Lord Krishna is equal to ten *Aśvamedha* sacrifices. A performer of ten *Aśvamedha* sacrifices has to be reborn in this world, while one who offers salute to Kṛṣṇa, is not born again :

एकोऽपि कृष्णस्य कृतप्रणामो
दशाश्वमेधावभृथेन तुल्यः ।
दशाश्वमेधी पुनरेति जन्म
कृष्णप्रणामी न पुनर्भवाय ॥

- महा.शान्ति. 47.90

The Lord is one and only one. It is maintained in the Upaniṣad, 'He is the only one God, who resides in the heart of each and every creature. He is universal and the inner soul of all creatures. He is the Master of all actions, sitting in all creatures, witness, consciousness, alone and bereft of any qualities. He is only one without second- एकमेवाद्वितीयम् (छा.उप. 6.2.9) 'He is alone yet seems to be many,-that too is supported by the scriptures.' एको देवः बहुधा सन्निविष्टः (तै.आ. 3.14) 'He is one yet resides as many.' एकः सन् बहुधा विचारः (तै.आ. 3.11) 'He is one yet thought of as many'. In the Rigveda, in eight *mantras* of हिरण्यगर्भसूक्तः (RV. X.121) it is said - कस्मै देवाय हविषा विधेम । This line is normally translated by those who are ignorant of the Indian tradition as 'To which God shall we reach with oblation ?' Here they take the word कस्मै as denoting question. But Ādi Śaṅkarācārya has offered an interpretation here by which the line means एकस्मै देवाय हविषा विधेम । - 'We offer our oblation to the only One God !' According to Ādi Śaṅkarācārya, here 'ए' from the word 'एकस्मै' is dropped and only 'कस्मै' has remained in the sentence. Hence this is not a question but a positive statement referring to the One and only One Deity-the Highest Reality. To support his view, Ādi Śaṅkarācārya has quoted numerous mantras from the Upaniṣads. Just as fire is one but when it enters in various abodes it assumes numerous forms, in the same manner only one inner soul of all the creatures assumes numerous forms. So the inner soul of all is one, self-controlled being one assumes many forms. He is eternal among the eternal elements and full of consciousness among all those who are conscious. He is One among many and fulfills the desires of countless ones. Those who realise Him in their ownselves alone can attain the permanent peace and perfect tranquillity. He quotes Rigveda in the end, 'एकं सन्तं बहुधा कल्पयन्ति (RV. X.82.3) or एकं सद् विप्रा बहुधा वदन्ति (RV. I.164.46, AV. IX.10.28). This monotheism is established by Ādi Śaṅkarācārya in the introductory portion of his commentary on VSN.

This one and the only one Ultimate Reality is none but Lord Viṣṇu. To prove this Ādi Śaṅkarācārya gives us a verse from *Viṣṇu-Purāṇa* :-

ज्ञानं विशुद्धं विमलं विशोक-
मशेषलोभादिनिरस्तसङ्गम् ।
एकः सदैकः परमः परेशः
स वासुदेवो न यतोऽस्ति किञ्चित् ॥

- वि.पु. 2.12.44

Knowledge is pure and stainless, without grief, completely free from the touch of vices like greed etc., which is one and always one, supreme and the Highest Master is that Vāsudeva - the Lord Viṣṇu; none exists without Him.'

Lord Krishna Himself once said to Balarāma, 'Oh you the soul of the world ! You and I are one and only one cause of this universe. We are for this whole universe !' Moreover, Lord Krishna has told

Mahādeva, Lord Shiva, 'You have granted the word of protection that is given by Me; you need not regard Me to be other than you. You and Myself are identical. Whatever I am there is none else but you too. Only the ignorant people see difference between us. They are deluded by Māyā-the illusory power !'

In *Bhaviṣya-Purāṇa*, Lord Mahādeva maintains, 'Those who regard Me or Brahma as different from Lord Viṣṇu, shall go to hell. Oh Janārdana ! I am none but you and You are not other than Me. There is no distinction between You and Me either by word or by meaning in these three worlds.' 'Oh Govinda ! The names which apply to You in this world are My names too. So worship which is offered to You is My worship as well. He who envies You envies Me also. There is no doubt in it' :

अहं त्वं सर्वगो देव त्वमेवाहं जनार्दन ।
आवयोरन्तरं नास्ति शब्दैरर्थैर्जगत्त्रये ।
- हरिवंश ३-८८-६०

नामानि तव गोविन्द यानि लोके महान्ति च ।
तान्येव मम नामानि नात्र कार्या विचारणा ।।
- हरि. ३-८८-६१

त्वदुपासा जगन्नाथ सैवास्तु मम गोपते ।
यश्च त्वां द्वेष्टि भो देव स मां द्वेष्टि न संशय: ।।
- हरि. ३-८८-६२

Thus Lord Visnu and Lord Siva are one and the same according to Hindu Mythology. Hence we do come across numerous names here in this book which are easily applicable to both these deities. Ādi Śaṅkarācārya has stressed this point in his commentary.

According to a verse of *Viṣṇu-Purāṇa*, the soul of all the creatures, the soul of the senses, the main soul, the individual soul and the Highest soul, that is the Lord, are one. Here and at numerous places, Ādi Śaṅkarācārya has tried his best to prove absolute monism with the help of numerous quotations. The Highest Reality is one and only one. That One becomes many. So whatever exists in this world is that Cosmic Soul, in whom all these creatures have become one. By realizing this Highest Reality, the illusion, grief etc. never arise. The sense of distinction arises out of ignorance. He has quoted from the *Gauḍa-pāda-kārikā* of his *Dādā-Guru* - the preacher of his preceptor :-

प्रपञ्चो यदि विद्येत निवर्तेत न संशय: ।
मायामात्रमिदं द्वैतमद्वैतं परमार्थत: ।।

'If this extensive world exists, its annihilation may take place (but there is no real existence of this world at all), what exists is this duality which is only an illusion, monism is the Reality.' Whatever extension is visible in this world belongs to the Lord Viṣṇu विस्तार: सर्वभूतस्य विष्णो: सर्वमिदं जगत् । - (V.P. I.17.84). So everything is nothing but Lord Viṣṇu.

To meditate upon Viṣṇu is the mental bath (मानसं स्नानं विष्णुचिन्तनम् ।). So the *Japa*-chanting of the names of Viṣṇu is the highest form of religion because this sacrifice in the form of *Japa* (जपयज्ञ) involves no violence. In other types of sacrifices the posibility of violence invariably exists but in *Japa-yajña*-the sacrifice of chanting-there is no possibility of any type of violence.

The explanation to understand the various names of Viṣṇu is provided by Ādi Śaṅkarācārya is worth understanding.

According to him, there are some names of Viṣṇu which are repeated, yet there arise no fault of repetition because due to context their meaning differes. There are words like श्रीपति and माधव which are synonymous, but the words being different here too there is no blemish of repetition. There are names given in masculine gender which apply to Lord Viṣṇu. Those that are in feminine gender apply to deity देवता: (the word देवता is in feminine gender in Sanskrit) and the names which are in neuter gender apply to *Brahman* (which is in neuter gender). Now if we read all the thousand names of Lord Viṣṇu in the light of the explanation provided by Ādi Śaṅkarācārya, our doubts about the different genders would be immediately dispelled.

It is said in the last portion of *Viṣṇu-sahasra-nāma* that one who reads these names with devotion enjoys all the happiness in this life and ultimately attains the Highest Reality. This is the experience of many on the pious soil of India; it could be an experience of any person at any place irrespective of time, place, caste, country, age or sex. The Lord resides in all and could be experienced by all.

Chanting of the names of the Lord can easily lead one to what is called समत्वयोग-the Yoga of Equilibrium. One can develop a sight by which he is able to see or regard everything as equal. The idea of distinction of high or low, rich or poor, scholar or dull, wise or unwise would evoparate from the mind like ether. It is said समत्वम् आराधनम् अच्युतस्य-'the sense of equality is the worship of Lord Viṣṇu'. This leads one from humanity to divinity and transforms one into super human-being from an ordinary being.

Here lies the गुरुचावी-the master-key to visualise Lord in each and every object. Take, for example, any name of the Lord and meditate upon it constantly; then one day that virtue will be the part of your personality. I personally like the name पुष्पहास: which according to me means 'the flower is the smile of Lord.' Now whenever I see a flower in full bloom, I am reminded of the smile of the Lord and my mind is immediately filled with the awarness of the existance of the Lord. Thus I start experiencing the omnipresence of the Lord. So, according to me this book is not meant only for reading or chanting; it is meant for experiencing in life. You may select any name, chant it constantly, meditate upon it regularly, try to feel it properly, one day Realization would awaken suddenly. You would be a Realized Soul-the goal of human life. Once you realize Him you would experience 'word-less wonderness.' You would be deeply engrossed in yourself, speech would cease and boundless joy, eternal bliss, ever lasting happiness, permanent peace and constant tranquility will be your treasures of life forever. So read this, remember this and realize this in your life. May God, Lord Viṣṇu, shower upon you His choicest blessings and let all be happy in this world ! जय श्री कृष्ण Hail to Lord Kṛṣṇa.

ॐ ॐ ॐ

ĀDI ŚAṄKARĀCĀRYA

(The Life, Date and Works)

The life of Ādi Śaṅkarācārya is one of the most inspiring one in the history of India. When he was incarnated on the holy soil of Bhārata, the land was enveloped in darkness. The Vedic religion had already lost its ground. The fragmentary religions had replaced it. Various so-called pseudo religions had come into existence. The religious rites had become the order of the day. Superstitions had replaced the religious spirit. Mantra, Tantra prevailed and the common man was trapped in the clutches of the selfish religious leaders. The so-called Gurus were exploiting the people in the name of religion. The essential philosophy was lost to such an extent that even in the light of the bright Sun, it was not traceable. The Cārvakas-the materialists were ruling the religious minds. There was no ray of hope for the real seeker of Truth who was in absolute minority,-while the majority was under the influence of cheats, religious way-layers and thieves of public properties. In short, the religion was shrouded in the darkness of superstitions and violence.

The entry of Ādi Saṅkarācārya in the field of the Hindu religion was a rare phenomenon-the phenomenon worth comparing with the rising of the Sun in the east to dispel the darkness of ignorance, because it was he who reformed the philsophical heritage of Vedic religion, brought new life in the masses and the elite of the society were awakened. Had Ādi Śaṅkarācārya not been incarnated, the present Hinduism might have not survived at all. He was the saviour of the Hindu religion; nay, in one sense, he was the saviour of mankind.

They say that the heart of Mahāvīra was disturbed on hearing the cry of a goat, being sacrificed at the sacrificial altar; Buddha was touched at the depth of his heart out of mercy on looking at a sick, person, an old man and a dead body; while the heart of Śaṅkarācārya could not rest even for a moment on visualizing the ignorance of a common man. The soul of every individual is free from all sorts of worldly miseries, but unfortunately he has forgotten his original immortal nature and due to ignorance he has identified himself wrongly with the worldly perishable goods. The result is undue suffering. Ādi Śaṅkarācārya tried his best to awaken the right spirit of the being, which is, in fact, immortal, immutable, free from all the bondages, pure and possessed of immense capacities. He taught, 'Well, my son ! Your heaven lies within you. You yourself are The Master.'

'You, the individual soul, are not different from the Cosmic Soul. Realize this truth, one has nothing to lose but the worldly bondage created by illusion and has the whole universe to gain.'

So far as the historical life of Ādi Śaṅkarācārya is concerned it has become almost difficult to trace complete truth in the web of legends created a confusion to

establish his divinity. Yet in the field of such legends we have to trace the historical facts by reading in between the lines of popular legends and historical facts.

Ādi Śaṅkarācārya's father was Śiva-guru. He was residing in Kaladi (some spell it as Kalati) situated on the banks of Pūrṇā river in the modern Kerala state. He was like Shiva in knowledge and in speech. He was also compared with Brihaspati, the preceptor of the gods. He was married to the daughter of Megha Pandit. Her name was Sati. The life of this couple was going on smoothly as both of them were devoted to Hindu religion and customs. A considerable period of their married life passed yet they had no child. They worshipped Lord Shiva. Once Śiva-guru had a dream in which Lord Shiva offered him a choice whether he would be ready to have a dull child with a long life or an intelligent one with very short span of life. Shiva-guru opted for an intelligent child with a short span of life.

The child was born and was named as शंकर, because he was able to create शम् (कुरुते शम्), that is, happiness while looking at his face or he was born by the grace of Lord Shiva after a long time. Hence he was called Śaṅkara. See :-

यत्पश्यतां शिशुरसौ कुरुते शमग्रे
तेनाकृतास्य जनकः किल शङ्कराख्यम् ।
यद्वा चिराय किल शंकरसंप्रसादा-
ज्जातस्ततो व्यधित शंकरनामधेयम् ॥

- शंकरदिग्विजयम् २-४३

The child born by the blessings of Lord Shiva had divine qualities. His speech was melodious, full of charm and sweetness was its very nature. It is said for his speech -

विक्रीता मधुना निजा मधुरता दत्ता मुदा द्राक्षया
क्षीरैः पात्रधियार्पिता युधिजिताल्लब्धा बलादिक्षुतः ।
न्यस्ता चोरभयेन हन्त सुधया यस्मादतस्तद्गिरां
माधुर्यस्य समृद्धिरद्भुततरा नान्यत्र सा वीक्षते ॥

- शंकरदिग्विजय ४-९१

'In the speech of Śaṅkara there was an astonishing sweetness which could not be found elsewhere because the honey has sold its own sweetness to this speech, and the grapes have given its own sweetness to it willingly. Milk had deposited its own sweetness regarding this speech as a proper place. Sweetness of sugar-cane was as if forcibly won over by Śaṅkarācārya's speech in war and the nectar has placed its own sweetness only because it had fear that a theif might not steal it away.' In short the speech of this child Śaṅkara was exceeding in sweetness over all the things that existed in the world.

One day when Śaṅkara was studying, he went to the house of a poor lady. Attracted towards this child she was willing to give away something substantial; but unfortunately her poverty proved a hindrance to it. She burst into tears. The child Śaṅkara could not bear this situation. On the spot he composed and recited the कनक-धारा-स्तोत्र. The result was astonishing. Gold started showering from the heaven. The lady became extremely happy.

The only desire of the child Śaṅkarācārya was to renounce the world and become *Sannyāsi* - a monk, but the love of her mother was an obstacle. She did not permit him to adopt Sannyāsa. It is said that once both the mother and the son went to the river Pūrṇā. The child entered the water.

Suddenly a crocodile caught hold of his leg and started dragging him in the river. The child started crying for help. The poor mother helplessly watched this. The child told the mother, 'If you permit me to become a *Sannyāsī*, the crocodile will leave me; not otherwise.' To save the life of her child, the mother agreed to this proposal and ultimately the life of the child Śaṅkara was saved.

Those who do not believe in such miracles regard this story as an allegory. The world is a river in which man is dragged by the illusion in the form of a crocodile. Only the permission from a learned mother can save a person from this disaster.

When we read the *Stotras* of Śaṅkarācārya we find that he had unprecedented devotion for his mother मातः सत्यं जगन्मिथ्या seems to be his motto. He never left his own mother without her permission. Whatever may be the interpretation, it is certain that though Śaṅkarācārya left the world at a very early age, he would have never departed without the permission of his mother; actually the blessings of his mother made him unique in the world of Philosophy, History and Literature.

The sources regarding the life of Śaṅkarācārya unanimously proclaim that he left the house at the early age of eight. In search of Guru-the perceptor, walked upto the banks of the river Narmada to the north of his state. At last he found his Guru Swami Govindapāda. When he met him for the first time, Swami Govindāpada, asked him a pointed question, 'Who are you ?'

The child Śaṅkara replied -

मनोबुद्ध्यहङ्कारचित्तानि नाहं
न च श्रोत्रजिह्वे न च घ्राणनेत्रे ।
न च व्योमभूमिर्न तेजो न वायु-
श्चिदानन्दरूपः शिवोऽहं शिवोऽहम् ॥

'I am neither mind, nor itellect, nor ego or conciousness, nor am I ear or tounge, nor nose, nor eye, nor am I the sky nor the earth, not even light nor the wind; I am Śiva, only Śiva, possessed of the form of conciousness and bliss.'

The Guru was extremely pleased and gave him Dīkṣā - accepted him as his worthy disciple. The Guru preached him the four महावाक्यs - the great sentences (pregnant of deep meaning) namely :-

(1) प्रज्ञानं ब्रह्म - This is a sentence from the *Aitareya-Upaniṣad* of *Rigveda*. It means Brahman, the Ultimate Reality, in this universe is nothing but knowledge. The Sun is said to be full of light,-which means the light and the Sun are not different from one another but they are one and the same. In the same way the Brahman and the knowledge are identical.

(2) तत्त्वमसि - This is a sentence from *Chāndogyopaniṣad* of the *Sāmaveda*. Here *'tat'* stands for Brahman, *'tvam'* for the individual soul. The sentence means 'Thou art that', which means the individual soul is the Cosmic Soul. *Ātman* and *Brahman* are one and the same.

(3) अहं ब्रह्मास्मि - This is a sentence from the *Bruhadāraṇyaka-upaniṣad* of the *Yajurveda*. It means 'I am *Brahman*.' The Guru says the former sentence to disciple, 'Thou art that' and in reply, after realizing the truth expressed in the words of the Guru, the disciple says, 'I am *Brahman*.'

(4) अयमात्मा ब्रह्म - This is a sentence of the *Māṇḍukya-Upaniṣad* of the *Atharva-veda*. The disciple has realized the oneness of Brahman and Atman. So now he says, 'This soul is *Brahman*.' Thus monism, the perfect monism, the absolute monism was taught to the child Śaṅkara by his Guru. The worthy disciple made the mission of his life to spread this message and teaching of his Guru in the world and he was successful in doing so.

One day the Guru was in deep meditation due to which he was not conscious of his body or surroundings. Suddenly there was a flood in the river Narmadā and the whole Āśrama (hermitage) as well the life of Guru was in danger. Śaṅkarācārya who anticipated the danger, suddenly picked up one pot, and after pronouncing some *mantras* he placed that pot at the door of the hermitage of his Guru. An astonishing happening followed. The gushing flow of the waters of Narmadā was totally absorbed in that pot. When Guru came out of his *Samādhi*, he learnt this story. He called the child Śaṅkara and ordered him to go to Varanasi to write a commentary on the *Brahma-Sūtras* of Bādarāyaṇa. He narrated a story to his disciple that when he was in high Himalayas, Maharṣi Vyāsa came there and the later told him that a person who would be able to absorb the water of a river into a pot would be able to write the commentary on *Brahma-Sūtras* authored by him (i.e. Vyāsa).

After telling the whole story, Guru said -

स त्वमुत्तमपुमानसि कश्चित्
तत्त्ववित्प्रवर नान्यसमानः ।
तद् यतस्व निखद्यनिबन्धैः
सद्य एव जगदुद्धरणाय ॥

- शंकरदिग्विजय ५-१६१

'Oh you best among the knower of the essence (of this universe) ! You are that best among the persons (who was indicated by Maharṣi Vyāsa to me). So now you try to uplift the whole world by writing a faultless treatise.'

He also blessed him -

गच्छ वत्स नगरं शशिमौलेः
स्वच्छदेवतटिनीकमनीयम् ।
तावता परमनुग्रहमाद्या
देवता तव करिष्यति तस्मिन् ॥

- शंकरदिग्विजयम् ५-१६२

'My dreamchild ! Proceed to the city of Lord Śiva which is situated on the banks of the divine river. Only by your reaching there Lord Śiva will bestow upon you his blessing out of His unprecedented grace.'

Now this young *Sannyāsī* (ascetic) started his journey towards Varanasi. It is beautifully described as -

मार्गे मार्गे निर्मलं ब्रह्मवृन्दं
वृन्दे वृन्दे तत्त्वचिन्तानुवादः ।
वादे वादे जायते तत्त्वबोधः
बोधे बोधे भासते चन्द्रचूडः ॥

On his was there were the groups of pure minded persons. In those groups there was the discussion of the real essence of the universe. In that discussion the realization of the essence of the world has emerging. In that realization the Lord Śiva was emerging as the Highest Reality.

He settled at Varanasi, situated on the banks of the river Gaṅgā. One day he was passing through a narrow street of the city when he saw a Chaṇḍāla (low-born person)

followed by four dogs coming from the opposite side. He blocked his way. Śaṅkarācārya, the Sannyāsī, followed by his disciples, asked the chāṅḍāla to get aside. That Chāṅḍāla replied, 'You are preaching monism. According to you Brahman pervades everything. Now who would get aside and to whom the way should be given ? It seems that you have a distinction in your mind that you are a Brahmin and I am Chāṅḍāla. It means you have not realised the Truth.'

Śaṅkarācārya, realised the truth and he then and there composed a *Stotra* named *Maniṣā-pañcaka* :-

ब्रह्मैवाहमिदं जगच्च सकलं चिन्मात्रविस्तारितं
सर्वं चैतदविद्यया त्रिगुणयाशेषं मया कल्पितम् ।
इत्थं यस्य दृढा मतिः सुखतरे नित्ये परे निर्मले
चाण्डालोऽस्तु स तु द्विजोऽस्तु गुरुरित्येषा मनीषा मम ॥

'I am Brahman. This whole world is the extension of pure consciousness is just imagined by me due to ignorance-which is consisted of the three qualities. In whom this type of unshakable belief in the pure, the highest Brahman full of happiness is prevailing may he be Chāṅḍāla or a Brahmin, he is none but my Guru-this is my desire.'

The Chāṅḍāla was none other than but Lord Śiva who had come to test the firmness of Śaṅkarācārya in his principle of monism. On hearing this answer, He was pleased, He revealed this real form, blessed him and disappeared.

They say that once Śaṅkarācārya was moving in the narrow streets of Varanasi, where many students were studying and their old Gurus were teaching the grammar written by Pāṇini, say for example डुकृञ् करणे (that is, the root कृ stands in the sense of doing-करणे). The heart of Śaṅkarācārya was disturbed as these Gurus were engaged in a false notion of creaming the sūtras of Panini but failed in realizing the basic purpose of human existence. He, out of pity, and to open their eyes, wrote the famous Stotra भजगोविन्दम् which is titled is मोहमुद्गर (a hammer on illusion). It is one of the best stotras of Ādi Śaṅkarācārya, which, if followed properly, can easily dis-illuson man in this world. The very first verse runs as -

भज गोविन्दं भज गोविन्दं
भज गोविन्दं मूढमते ।
प्राप्ते सन्निहित मरणे
नहि नहि रक्षति डुकृञ् करणे ॥

'Oh you one with deluded intelligence ! Better worship Govinda, because when death approaches near the cramming of grammar (डुकृञ् करणे) is not going to protect you.'

The main points to be noted in this Stotra are :-

(1) One should give up greediness for wealth and whatever is acquired as the fruit of the actions of one's previous birth one should be satisfied with. One need not run much after acquiring wealth and spoil one's precious life.

(2) One should give up attraction forwards the body of a woman, which is nothing but a heap of flesh.

(3) The life of a person is fickle like a drop of dew on the leaf of a lotus.

(4) As long as a person is engaged in acquiring money, the members of the family are attached to him; but the moment he stops earning and becomes old, nobody inquires about him even in his own home.

(5) As long as life is present in the

body, people are enquiring about him in the house. When the life has disappeared even his wife fears his dead body.

(6) When man is a child, he is engaged in play, as a youth he is attached towards woman, and when he is old he is overpowered by worries. No one seems to be engaged in the meditation of the Highest Reality, known as *Brahman*.

(7) Who is your wife ? Who is your son ? This whole world is extremely, illusory. You should think again and again that who you are, from where have you come and what is the real essence in this universe.

(8) If you keep the company of a saintly person, you will have the benefit of being disillusoned. As a result you would realize the Highest Reality and would be liberated while you retain breath in this world.

(9) The day follows the night and night the day. The seasons like winter or spring come again and again. The time flies, life abbs and yet one is not prepared to give up his worldly desires.

(10) There are people who save their hair, or grow them, some pull them away. Some wear the orange-garb. In this manner people assume different forms. They have nothing else but to fill their belly.

(11) Body deteriorates, the hairs turn gray, the face is without teeth. The old man moves with the support of a stick, yet, he is not prepared to give up his worldly desires.

(12) People take bath in the Gangā, observe vows and gives donations. But one must know that unless he has proper knowledge of the unity of the soul with *Brahman*, one can not be liberated.

(13) If the mind rests in *Brahman* one can enjoy, enjoy and enjoy for ever.

(14) If one properly studies even once the *Bhagavad-Gītā*, or drink even a drop of a water of Gangā, or even once one properly worships Lord Krishna, then Yama, the god of death, will never be able to even talk about him.

(15) One has to be re-born again in this world. One has to enter the womb of the mother again and again. This world is difficult to cross over. Oh Lord Krishna ! Kindly protect us by your grace.

(16) If one desires to be Lord Viṣṇu, it is better not to strive for fight or enter into a alliance with anyone-either a friend or foe, son or relative. One only has to be equal-minded to all.

(17) One should give up sex, desire, anger, greed or temptation and one should dwell upon thinking who is he, because those who are bereft of the knowledge of the soul are cooked in hell.

(18) One should sing the Gītā and the thousand names of Lord Viṣṇu, one should meditate again and again on the beautiful form of the husband of Lakshmi-i.e. Lord Viṣṇu. One must engage his mind in the company of a good person and impart his wealth with the poor.

(19) One must always regard wealth as a useless object. There is not even the slightest possibility of happiness from wealth; even a wealthy person has fear from his own son.

Thus, Śaṅkarācārya has successfully pointed out the illusory nature of the worldly objects and made it absolutely clear that

liberation is not easy unless you realize the Highest Truth. The so called efforts of numerous people are worthless. One has to realize one's own real form and nature, and give up all the worldly illusions, which are the sole cause of the bondage in this world.

From Varanasi Śaṅkarācārya went to Badarikāśrama. Here the Pujāris-the worshippers had drowned the shrines of gods anticipating the fear of attack from the king of China. Śaṅkarācārya wanted to reinstall them, but he was advised not to go there. But Śaṅkarācārya was possessed of a unique character. He always faced challenges bravely and never failed in his mission. He not only went to Badarinārāyaṇa, but also re-installed the shrine with great difficulty. Three times he had dived deep into Nārada-Kuṇḍa where the shrine of God was drowned. This was almost an act which might had caused his life. After all he was Śaṅkarācārya,-the saint with firm Himalayan determination.

Once upon a time when he was passing his days in the high Himalayas, an old Brahmin came to him and discussed a *sūtra* of the *Brahma-sūtra*, - तदन्तरप्रतिपत्तौ रंहति संपरिष्वक्तः प्रश्ननिरूपणाभ्याम् । (III.1.1)

This discussion lasted for a long time. The old man was satisfied by the quality of the discussion and the capacity of this young scholar. He then revealed his real form as Vyāsa, Bādarāyaṇa himself, the writer of the *Brahma-sūtra*, himself. He was pleased to such an extent that he ordered this young sadhu to comment upon his *Brahma-sūtra*, and by his blessings he doubled the span of his life, which was originally of 16 years only. Śaṅkarācārya, as a young boy of hardly eleven, accepted the challenge, stayed there in the 'Vyasa-gufa' (cave) for five years and completed his commentary on the *Brahma-sūtra*. This whole instance is narrated in the following verse -

गत्वैकादशवार्षिको बदरीकारण्ये सुपुण्याश्रमे
पञ्चाब्दान्तरकुण्ठया निजधिया भाष्याणि यः षोडशः ।
निर्माय प्रथयाञ्चकार बदरीनारायणार्चां तथा
श्रीज्योतिर्मठमाबबन्ध स गुरुः श्रीशङ्करो वन्द्यते ॥

Now this young Śaṅkara became Śaṅkarācārya. Right from his journey which started from the banks of Narmadā, a disciple named Sanandan was accompanying him. One day he was on the other side of the bank of the river Alakanandā. Śaṅkarācārya called him from the other side. Out of sheer devotion, for his Guru, he started running on the water towards him. Śaṅkarācārya realized that he would down, so by his divine power, Śaṅkarācārya arranged lotuses under his every step as a result of which the boy could reach other bank of the river safely. As there was a lotus (पद्म) at his every step (पद), Sanandan became to be known as पद्मपाद. Later on he was made आचार्य-पद्मपादाचार्य and was installed as the head of Jagannathapuri of Govardhana-matha.

After writing this commentary on the *Brahma-sūtra* Śaṅkarācārya went to Prayaga where there is the confluence of three rivers. There he met Kumaril Bhatt; an established scholar. He was on the verge of burning himself. He was worshipped by the disciples of Śaṅkarācārya. The commentary of *Brahma-sūtra* was exhibited before him. He said without any envy that he was inspired to write at least eight

thousand verses (as vārtika) only on the commentary of the first chapter. But as he has vowed to burn himself, he asked Śaṅkarācārya to go to Mandan-mishra.

While narrating this instance it is said in शंकरदिग्विजय -

दृष्ट्वा भाष्यं हृष्टचेताः कुमारः
प्रोचे वाचं शंकरं देशिकेन्द्रम् ।
लोके त्वल्पो मत्सरग्रामशाली
सर्वज्ञानो नाल्पभावस्य पात्रम् ॥

'On seeing the commentary Kumaril Bhatta was pleased and said to Śaṅkarācārya, the best of Guru. In the world a person who has little knowledge is full of the group of (vices like) envy but one who is the omni-scient never becomes an object of petty emotions.'

Kumarila Bhatt was full of knowledge and hence he praised the work of Śaṅkarācārya without any envy.

As per the instruction given by Kumarila Bhatta, Ādi Śaṅkarācārya went to see Maṇḍana Miśra at Māhiśmati Nagari situated on the banks of the river Narmadā. While reaching the spot, he inquired about the residence of Maṇḍana Miśra. Women of the village replied -

स्वतः प्रमाणं परतः प्रमाणं कीराङ्गना यत्र गिरं गिरन्ति ।
द्वारस्थ-नीडान्तर-सन्निरुद्धा जानीहि तन्मण्डनपण्डितौकः ॥

'Where the female cuckoos in the cages hanging at the door speak whether the Vedas are self-evidenced or are not, know that house as the residence of Maṇḍana Paṇḍita.'

फलप्रदं कर्म फलप्रयोऽजः
कीराङ्गना यत्र गिरं गिरन्ति ।
द्वारस्थ-नीडान्तर-सन्निरुद्धा
जानीहि तन्मण्डनपण्डितौकः ॥

'Where the female cuckoos, in the cage at the door, utter whether the action (of a person) is the bestower of the fruit or the unborn Lord inflicts the fruit, know that house as the residence of Maṇḍana Paṇḍita.'

जगद् ध्रुवं स्याद् जगदध्रुवं स्यात्
कीराङ्गना यत्र गिरं गिरन्ति ।
द्वारस्थ-नीडान्तर-सन्निरुद्धा
जानीहि तन्मण्डनपण्डितौकः ।

'Where the female cuckoos in the cage at the door utter whether the world is stable or not, know that house as the residence of Mandana Pandit.'

Śaṅkarācārya followed this instruction and reached the home of that world-renowned scholar. Both had Śāstrārtha - a discussion on the scriptures, lasting for 26 days. None of them exhibited any sign defeat. The wife of Maṇḍana Miśra was appointed as the judge. She also could not decide though she too was a great scholar and was regarded as an incarnation of Saraswatī, the Goddess of Learning.

Daily at the time of taking meal she used to invite one by one. She would request Śaṅkarācārya as, 'Oh saint ! Come for your bhikṣā (accepting the alm).' While to her husband she would address, 'Oh my Lord ! Better have your meal.' On the twenty seventh day, she decided to put an end to this discussion. She found out a way. She put a fresh garland of flowers on the necks of both and declared that the one on whose neck the garland would wither first would be declared as defeated. She saw that the garland on the neck of her husband wither, while on the neck of Śaṅkarācārya remained fresh. She accepted the defeat of her husband. But she had a

unique poetic way of expressing this defeat. That day she said to both of them at the time of meal, 'Oh you both Sanyasis ! Come to have your Bhikṣā.'

इत्थं यतिक्षितिपतेरनुमोद्य युक्तिं
मालां च मण्डनगले मलिनामवेक्ष्य ।
भिक्षार्थमुञ्चलतमद्य युवामितीमा-
वृत्तिष्ठतं पुनरुवाच यतीन्द्रमम्बा ॥

- शंकरदिग्विजयम् ८-१३२

There was a condition that any one who would be defeated would be a disciple of the one who would emerge victorious. If Śaṅkarācārya would be defeated, he would have to be the disciple of Maṇḍana Miśra and for that he would have to give up his Sannyāsa and become a house-holder. If the case would be otherwise, Maṇḍana Miśra would have to be the disciple of Śaṅkarācārya and become a Sannyāsī. Here he was defeated, hence his wife now called both of them as Sannyāsīs. Maṇḍana Miśra was already defeated and as per the condition of Śastrārtha he had to be the disciple of Śaṅkarācārya and accept the Sannyāsa.

This story runs further. According to the tradition, the wife of Mandana Mishra came forward and argued that her husband could not be regarded as completely defeated unless she, his better half, would remain undefeated. So to prove the full victory, Śaṅkarācārya had to indulge in the Śastrārtha with her too.

अपि तु त्वयाद्य न समग्रजितः
प्रथिताग्रणीर्मम पतिर्यदहम् ।
वपुरर्धमस्य न जिता मतिमा-
न्नपि मां विजत्य कुरु शिष्यमिमम् ॥

- शंकरदिग्विजयम् १०-५६

After all he was Śaṅkarācārya, who never accepted defeat nor would he run away from the battle. So he accepted the challenge willingly, but it was practically impossible for him to answer certain question put forward by Bhāratī, the wife of Maṇḍana Miśra, as they were pertaining to the life of a married couple-a subject which was practically unknown to him. He asked for the period of six months to answer and his request was granted.

As the story runs further, Ādi Śaṅkarācārya went to the Himalaya, went in deep Samadhi, asked his disciple to look after his dead body and he entered in the body of one king. There he gained all sorts of knowledge regarding the life of a house-holder, returned to his own body, came back to Bharati, and successfully answered all the questions put forth by her. She also became his disciple. While remaining in the body of that king as Amaru, he had written a book known as Amaruśataka, which is a classic work delineating the sentiment of love.

It is needless to say that there is no need to doubt this story. There are numerous such miracles which modern science has yet to reach that stage by which it can explain them. Fifty years ago, the story of Sañjaya, sitting in the palace at Hastinapur and witnessing the Mahābhārata war was a pure legend, but the scientific achievement has created TV and we could see the wars on our TV while sitting in our own drawing room. One day the modern science shall reach the stage when such परकायाप्रवेश = entering another body shall be possible.

Now Maṇḍana Miśra became the disciple of Śaṅkarācārya. He was known as

Sureśwarācārya, who later on became the head of शृंगेरीमठ-Śṛṅgerī-maṭha.

After this famous incident Śaṅkarācārya, alongwith his disciples, went to South India where he had to encounter the Kāpālikas. One such Kāpālika tried to cut his head but the latter was saved by his disciple Padmapāda who killed that Kāpālika who was pouncing upon his Guru. Śaṅkarācārya came across a boy who was normally not speaking. Their parents regarded him dum and dull Śaṅkarācārya questioned that boy about this. In answer, he said :-

नाहं जडः किन्तु जडः प्रवर्तते
मत्संनिधानेन न संदिह गुरो ।
षड्मिषड्भावविकारवर्जितं
सुखैकतानं परमस्मि तत्पदम् ॥

- शंकरदिग्विजयम् १२-५५

'Oh my preceptor ! I am not a dull-witted person; the dull and lifeless one (the body) becomes active because of my contact. I am that supreme abode of bliss which is totally free from six *ūrmies* (grief, temptation, hunger, thrist, old-age and death) and six bhāva-vikāras (birth, existence, growth, change, decay and annihilation).'

On hearing such a philosophical answer, Śaṅkarācārya immediately accepted him as his disciple. Later on he became Hastāmalaka, the head of Śāradā-maṭha at Dwārkā in the western part of India.

Once Śaṅkarācārya reached Śṛṅgerī. He stayed there for a little longer period than usual. His disciple named Giri was serving him Guru with great zeal, love and devotion. He was not bright as the other disciples. Once he went to wash the Śaṅkarācārya's clothes. Others were sitting ready to receive lessions from Śaṅkarācārya. But the preceptor suggested to them to wait till Giri arrived. These students felt that the Guru was unnecessarily wasting their time for the sake of that dull student. Ādi Śaṅkarācārya could easily read their minds. He blessed the dull-witted but the devoted disciple. When he returned after finishing his job, he started reciting verses after verses in Ṭoṭaka metre in which the principles of Vedanta were narrated in a beautiful manner. The pride and prejudice of those students melted like ice. Giri was then given the name Ṭoṭakācārya and was made the head of Jyotir-matha near Badarikā-śrama in the high Himalayas.

When Śaṅkarācārya learnt that his mother was breathing her last, he reached her bed side as per his promis to her while renouncing the world. The mother died peacefully. He performed all the necessary rites for her cremation, though his caste-fellows boycotted him.

Then Śaṅkarācārya went to the North up to Kashmir where he could reach the seat of Omniscient (सर्वज्ञ-पीठ). He was about thirty-two years old then and had left this world forever. There are different views regarding the place where he breathed his last. One need not bother about them.

During the brief span of thirty-two years of his life, he had travelled twice all over India. He had successfully defeated the rivals in the fields of philosophy and religion such as the Buddhas, Jainas, Kāpālikas, Cārvakas and even Sāṁkhyas and Vaiśeṣikas.

Śaṅkarācārya rejuvenated the whole of the Vedic Hindu religion, brought in it new life and made it more vibrant than it was

ever before. His contribution in the field of philosophy is unique and universal. The height of the Himalayas and the depth of the ocean that he achieved were neither attained by anyone in the past nor would be gained by anyone in future. On one side he provided enough philosophical food to the intellectuals and on the other by his devotional songs-*Stotras*-he penetrated deep into the hearts of the common man. His absolute monism is meant for the upper class of the society while he introduced the worship of six gods for the common man. These six gods are Ganeśa, Śiva, Śakti, Viṣṇu, Sūrya and Kārtikeya. Hence he is known as षण्मताचार्य.

Śaṅkarācārya was poet and philosopher, savant and saint, social leader and spiritual perceptor, mystic and religious reformer, a critic and a creator, so to say, all in one and one in all. He is assigned the unique position in Hindu religion and culture and the praise lavished upon him is the most appropriate one.

It has been rightly remarked by the late Mr. Nani A. Palkhivala, 'Most historians are agreed if a count were taken of the twelve greatest men who ever lived in any country in any age, Ādi Śaṅkarācārya would undoubtedly be one of them. I would call him the Universal Man.'[1] He was a *Karmayogī par excellence* and a saint renouncing the world. He was *Jñana-Yogī* and a man of realization. He was a *Bhakti-yogī* in the highest sense of devotion in any form.

Ādi Śaṅkarācārya has successfully established his *'spiritual sway'* all over India. His empire in the field of spirituality is more extensive and much more lasting as compared to any emperor. He has ruled the minds of millions in such a way that no one in future shall ever be able to replace him. He possessed the intelligence which was called by Swami Vivekananda *'as the eighth wonder of the world'*. In short he was the saviour of the mankind in general and that of Hindu religion in particular. His greatest contribution was to save and re-establish the Hindu way of life. He was a man of action, knowledge and devotion who has saved the whole of Hinduism from being uprooted from India like Buddhism by Buddhism itself.[2]

Works of Śaṅkarācārya

Today we come across numerous works which are said to be written by Ādi Śaṅkarācārya although he had lived for thirty-two years only. Yet scholars, after a good deal of discussion, have agreed that this unique Ācārya had contributed in writing which only a genius of his calibre can.

His works are divided in three categories : (1) Commentaries, (2) Stotras, (3) *Prakaraṇa-granthas*. Among the commentaries, the one on the *Brahma-sūtras* of Badarāyaṇa is most famous and widely read even today. Other *Bhāṣyas*-commentaries are on *Gītā*,

1. Nani A. Palkhiwala, *'Ādi Śaṅkarācārya - Builder of the Empire of Spirit'*, in *'Ādi Śaṅkarācārya'* (12th Centenary Commemoration Volume) Edited by Dr. Gautam Patel (Pub. Directorate of Information, Gandhinagar, 1991, p.1).

2. Dr. Gautam Patel, *'Sannyāsa and Śaṅkarācārya's Special contribution'* in *'Ādi Śaṅkarācārya'* (12th Centenary Commemoration Volume) Edited by Dr. Gautam Patel, Pub. Directorate of Information, Gandhinagar, 1991, p.182.

eleven famous *Upaniṣads*, *Māṇḍukya Kārikā*, *Viṣṇusahasra-nāma-stotra*, *Sanat-Sujātīya*, *Lalitā-sahasra*, and *Patañjali-yoga-bhāsya-vivaraṇa*. His Stotras are more than hundred among which are *Ānandalaharī*, *Saundarya-laharī*, *Govindaṣtaka*, *Dakṣināmūrti-stotra*, *Carpaṭa-pañjarikā*, *Ṣaṭ-padī*, *Maniṣā-pañcaka* and so on. Among his Prakarana grantha are *Aparoṣkānubhti*, *Ātmabodha*, *Viveka-cūḍāmaṇi*, *Upadeśa-sāhasrī*, *Maṇiratnamālā*, *Sarva-vedānta-siddhanta-sāra-saṁgrah* and so on.

Date of Ādi Śaṅkarācārya

Most of the modern western scholars and those who accept their arguments in India think that he lived during 788 to 820 A.D. While according to Baladeva Upadhyaya, Śaṅkarācārya flourished towards the end of 7th century A.D.

While according to the traditions of the Maṭhas which he himself established, Śaṅkarācārya lived in the sixth century B.C. According to Kāmakoṭi-Pīṭha, he lived during 508 to 476 B.C., while the tradition of Śāradā-pīṭha of Dwārakā assigns him the fifth century B.C. Similarly all other pitha regard that Ādi Śaṅkarācārya lived in 5th or 6th century B.C.

Mathas Established by Ādi Śaṅkarācārya

It is normally believed that Ādi Śaṅkarācārya had travelled extensively in India and has established four Mathas in the four directions of India. They are -

(1) Ācārya : Padmapādācārya, Veda : Rigveda, Direction : East, Matha : Govardhan Matha in Jagannath Puri

(2) Ācārya : Sureśvarācārya, Veda : Yajurveda, Direction : South, Matha : Śrungerī Matha in Śrungeri

(3) Ācārya : Hastāmalakacārya, Veda : Sāmaveda, Direction : West, Matha : Śārada-Matha at Dwarka

(4) Ācārya : Totakācārya, Veda : Atharva-veda, Direction : North, Matha : Jyotir-Matha near Badarinārayaṇa

Kañcī Kamākoti Pitham

According to one tradition Ādi Śaṅkarācārya had established fifth Matha at Kañcī. This is very famous Matha today and contributing a lot to the religious and social field in India and abroad. According to the tradition of this Matha Ādi Śaṅkarācārya breathed his last at this math. There exists a Samādhi of Ādi Śaṅkarācārya. The details of this Matha are as under :

1.	Āmnāya	: Maulāmnāya
2.	Pitha	: Kāmakoti
3.	Matha	: Śāradā
4.	Ācārya	: Śaṅkara Bhagavad Pāda
5.	Kṣetra	: Satya-Vrata Kañcī
6.	Tirtha	: Kampāsara
7.	Deva	: Ekāyukta
8.	Śakti	: Kāmakoti
9.	Veda	: Rigveda
10.	Sampradāya	: Mithāvāda
11.	Sannyasī	: Indra, Sarasvatī
12.	Brahmacārī	: Satya Brahmacārī
13.	Mahavākya	: Aum Tat Sat

Ādi Śaṅkarācārya was Mahāmānava in the real sense of the term. Looking to his unpreceedented achievements Indian tradition has regarded him as an incarnation of the Lord Shiva.

स्मृति-श्रुति-पुराणानामालयं करुणालयम् ।
नमामि भगवत्पादं शंकरं लोक-शं-करम् ॥

ॐ

॥ ॐ नमो भगवते वासुदेवाय: ॥

Viṣṇu-sahaśra-nāma-stotram

(Explained in light of the commentary of Ādi Śaṅkarācārya)

शान्ताकारं भुजगशयनं पद्मनाभं सुरेशं
विश्वाधारं गगनसदृशं मेघवर्णं शुभाङ्गम् ।
लक्ष्मीकान्तं कमलनयनं योगिभिर्ध्यानगम्यम्
वन्दे विष्णुं भवभयहरं सर्वलोकैकनाथम् ॥

I bow down to Lord Viṣṇu, the only Master of all the worlds, bearing the peaceful form, sleeping on a serpent, possessed of lotus-like naval, the master of the gods, the substratum of the universe, resembling the sky (in colour), having the colour of the rain-cloud, with auspicious limbs, the Lord of Laksmi, the lotus-eyed one, who could be obtained by yogis through meditation and who is the destroyer of the fear of the birth and rebirth.

यस्य स्मरणमात्रेण जन्मसंसार बन्धनात् ।
विमुच्यते नमस्तस्मै विष्णवे प्रभविष्णवे ॥

Salute to the all-powerful Viṣṇu by only whose remembrance a man can liberate himself from the bondage of the world and birth (and rebirth).

नम: समस्तभूतानामादिभूताय भूभृते ।
अनेकरूपरूपाय विष्णवे प्रेमविष्णवे ॥

A homage to the all-powerful Lord Viṣṇu who is the first born of all the created beings, who is the sustainer of the earth and who assumes various forms (in numerous incarnations).

वैशम्पायन उवाच –
श्रुत्वा धर्मानशेषेण पावनानि च सर्वश: ।
युधिष्ठिर: शान्तनवं पुनरेवाभ्यभाषत ॥ १ ॥

Vaiśampāyana said -

On hearing completely about the *dharmas* which are capable of purifying all, Yudhiṣṭhira again asked to the son of Śantanu i.e. Bhiṣma. (1)

युधिष्ठिर उवाच –
किमेकं दैवतं लोके किं वाप्येकं परायणम् ।
स्तुवन्त: कं कमर्चन्त: प्राप्नुयुर्मानवा: शुभम् ॥ २ ॥

Yudhiṣṭhira said -

Who is the one great God in this world ? Who is the only highest refuge (for all) ? By praising whom and by worshipping whom can men attain auspiciousness ? (2)

को धर्मः सर्वधर्माणां भवतः परमो मतः ।
किं जपन्मुच्यते जन्तुर्जन्मसंसारबन्धनात् ॥ ३ ॥

What in your opinion, is the supreme *dharma* ? By chanting what type of *japa* a creature can release its ownself from the bondage of the world and birth (and rebirth) ? (3)

भीष्म उवाच –
जगत्प्रभुं देवदेवमनन्तं पुरुषोत्तमम् ।
स्तुवन्नामसहस्रेण पुरुषः सततोत्थितः ॥ ४ ॥

Bhīṣma said -

A person daily even engaged in praising with the thousand names of the Lord, Best of beings, Master of the universe, God of gods, the eternal one (crosses over all the miseries in life). (4)

तमेव चार्चयन्नित्यं भक्त्या पुरुषमव्ययम् ।
ध्यायंस्तुवन्नमस्यंश्च यजमानस्तमेव च ॥ ५ ॥

While worshipping Him regularly with devotion the imperishable being and meditating and praising Him as well as propitiating Him (he crosses over all the miseres in life). (5)

अनादिनिधनं विष्णुं सर्वलोकमहेश्वरम् ।
लोकाध्यक्षं स्तुवन्नित्यं सर्वदुःखातिगो भवेत् ॥ ६ ॥

He, by praising, Viṣṇu who has no begining and no end, the Great Master of all the worlds, the Lord of the universe, crosses over all the miseries (in life). (6)

ब्रह्मण्यं सर्वधर्मज्ञं लोकानां कीर्तिवर्धनम् ।
लोकनाथं महद्भुतं सर्वभूतभवोद्भवम् ॥ ७ ॥

Favourably disposed to Brahmā (the creator of the universe), known of all *dharma*, increasing the fame of the world, the Master of the universe, extremely marvellous and the cause of the origin of all beings (praising such Lord man crosses over all the miseries in life.) (7)

एष मे सर्वधर्माणां धर्मोऽधिकतमो मतः ।
यद्भक्त्या पुण्डरीकाक्षं स्तवैरर्चेन्नरः सदा ॥ ८ ॥

This in my opinion is the best *dharma* of all other *dharmas* that a person should worship a lotus-eyed one (Lord Viṣṇu) by a stotra (i.e. hymn named *Viṣṇu-sahaśra-nāma*). (8)

परमं यो महत्तेजः परमं यो महत्तपः ।
परमं यो महद्ब्रह्म परमं यः परायणम् ॥ ९ ॥

Who is the greatest of all the lustres, who is the greatest of all great austerities who is the greatest of great Brahman, and who is the greatest of all the final abode ? (He is none but the Lord Viṣṇu). (9)

पवित्राणां पवित्रं यो मङ्गलानां च मङ्गलम् ।
दैवतं देवतानां च भूतानां योऽव्ययः पिता ॥ १० ॥

One who is the pious of all the pious beings, who is the auspicious of all other auspiciousness, who is the God of gods and who is the Imperishable Father of all beings (is none but the Lord Viṣṇu). (10)

यतः सर्वाणि भूतानि भवन्त्यादियुगागमे ।
यस्मिंश्च प्रलयं यान्ति पुनरेव युगक्षये ॥ ११ ॥

From whom all the beings are originated at the beginning of first Yuga and in whom all enter again at the end of the Yuga (is none but the Lord Viṣṇu). (11)

तस्य लोकप्रधानस्य जगन्नाथस्य भूपते ।
विष्णोर्नामसहस्रं मे शृणु पापभयापहम् ॥ १२ ॥

Of that the Prime Being of the world, the master of universe and the king kindly hear from me such Viṣṇu's thousand names which are capable of destroying the sin and the fear of the world. (12)

यानि नामानि गौणानि विख्यातानि महात्मनः ।
ऋषिभिः परिगीतानि तानि वक्ष्यामि भूतये ॥ १३ ॥

Those names of that Great soul are unknown as well as well-known and which are sung again and again by the seers, I shall, tell you for the benifit (of all the three worlds). (13)

ॐ विश्वं विष्णुर्वषट्कारो भूतभव्यभवत्प्रभुः ।
भूतकृद्भूतभृद्भावो भूतात्मा भूतभावनः ॥ १४ ॥

1. Viśvam, 2. Viṣṇu, 3. Vaṣaṭ-kāra, 4. Bhūta-Bhavya-Bhavat-Prabhuh, 5. Bhūtakṛt, 6. Bhūtabhṛd, 7. Bhāvaḥ, 8. Bhūtātman, 9. Bhūta-Bhāvanaḥ

1. विश्वम् - (M) *Viśvam* :- Universe. Viṣṇu is the cause of the universe hence he is called Viśvam - the universe. The cause and the effect are one just as the gold and golden ornament. Viṣṇu pervades the whole world. Hence he is Viśvam.

2. विष्णुः - (M) *Viṣṇu* (Also 258, 657) :- 'All pervading one.' The Lord who pervades (वेवेष्टि, व्याप्नोति) or one who penetrates (विशति) in each and everything in the world is Viṣṇu. Viṣṇu is the universe and universe is Viṣṇu. If such understanding develops than a man would be a perfect human being. In *Gītā* XI-24 and 30 this name occurs.

3. वषट्कार - (M) *Vaṣaṭ-kāra* :- 'Vaṣaṭ-kāra'. A Yajña where Vaṣaṭ is employed. In the vedic ritual after pronouncing certain mantras, the world Vaṣaṭ is pronounced. Hence a yajña is called *Vaṣaṭ-kāra*. Viṣṇu is identified with sacrifice यज्ञो वै विष्णुः Hence *Vaṣaṭ-kāra* is His one name.

4. भूतभव्यभवत्प्रभुः - (M) *Bhūta-Bhavya-Bhavat-Prabhuh* :- 'The Lord of Past, Present and Future.' The Almighty or the Lord of the past (Bhūta), future (Bhavya) and present (Bhavat). He is the master of past, present and future. Thus He is beyond Time.

5. भूतकृत् - (M) *Bhūtakṛt* :- 'The creator of all the creatures'. One who creates (कृत्)

the creatures or one who destroys (कृणाति) all creatures. He is the creater and destroyer of the universe.

6. भूतभृद् - (M) *Bhūtabhṛd* :- 'The supporter of created beings'. Lord supports and nourishes all the creatures of this universe.

7. भावः - (M) *Bhāvaḥ* :- 'The Existence'. He who exists as this universe. He is all in all. Whatever exsits in this world either living or non-living ones are the multifarious of the Lord.

पूतात्मा परमात्मा च मुक्तानां परमा गतिः ।
अव्ययः पुरुषः साक्षी क्षेत्रज्ञोऽक्षर एव च ॥ १५ ॥

10. Pūtātmā, 11. Paramātmā, 12. Muktānām-paramā-gati,
13. Avyayaḥ, 14. Puruṣaḥ, 15. Sākṣi, 16. Kṣetrajña, 17. Akṣaraḥ

10. पूतात्मा - (M) *Pūtatmā* :- 'Pious or purified (pūta) soul.' He is free from all sorts of impurities, physical, mental or spiritual. He is the most purified one and He can purify all at all the times 'The Supreme Soul'.

11. परमात्मा - (M) *Paramātmā* :- 'Supreme (Parama) Soul (Ātman)'. Lord is the Supreme Self hence He is called the supreme-self. He is distinct from the cause and effect, and free from all the limitations of the world.

12. मुक्तानां परमा गतिः :- (M) *Muktānām-paramā-gati* :- 'The ultimate goal of liberated soul'. Any liberated soul reaches Him then he has not to return to this world. The *Gītā* says -

यद् गत्वा न निवर्तन्ते तद्धाम परम मम (XV-6)

'It is my final abode from which once reached there one has not to return.'

It is also said by the Lord in the Gita :

मामुपेत्य तु कौन्तेय पुनर्जन्म न विद्यते । (VIII-16)

'O Kaunteya, there is no rebirth imposed on the soul that comes to me (the Purushottama).'

Hence the Lord is said to be the final goal of all the liberated souls.

8. भूतात्मा - (M) *Bhūtātman* :- 'The soul of created beings'. He is the life, the creator and sustainer of the life and hence He is the soul of all the alive in this universe.

9. भूतभावनः - (M) *Bhūta-Bhāvanaḥ* :- 'The creator and sustainer of all the beings'. The Lord has given the birth to all and He is supporting all the sentient and insentient beings. See - भूतभावन भूतेश देवदेव जगत्पते । - *Gītā* X-15.

13. अव्ययः - (M) *Avyayaḥ* :- 'Imperishable'. Vyayah means destruction, death. The Lord is above destruction, or death. He is never annihilated or perished even when all the objects of the universe are destroyed in Pralaya-deluge. Hence He is called imperishable, indestructible. See - अव्ययमहान्तमबृहन्तमजमात्मानम् । - (Subāla Up. III-1), 'Imperishable, non-extensive, non-pervading, unborn soul.' See :-

त्वमव्ययः शाश्वतधर्मगोप्ता सनातनस्त्वं पुरुषो मतो मे ।
(*Gītā* XI-18)

'You are the imperishable protector of the eternal dharma. In my opinion you are the Primal Person.'

14. पुरुषः - (M) *Puruṣaḥ* (Also 406) :- Person. (1) An original person from whom the whole world is created. Puram means body and who sleeps (śete) within it is Puruṣa. (2) He bestows (sanoti) numerous (purūṇi) fruits. Bestower of the fruits of the actions of people. (3) Because he pervades (pūrṇāt) and resides (sadanāt) therefore he is called Puruṣa. (4) He was the first (pūrvaḥ) and He burnt (auṣat) all sins so He is called Puruṣa.

According to yoga philosophy, Puruṣa-Viśeṣha is Īśvara i.e. the Lord (पुरुषविशेषस्तु ईश्वरः-यो.सू. See :- Gīta XI-18).

15. साक्षी - (M) *Sākṣī* :- 'Witness' or 'He who witnesses everything'. In this universe without any obstacles He can perceive past, present and future without any hindrance or obstacles. See :-

गतिर्भर्ता प्रभुः साक्षी निवासः शरणं सुहृद् ।
(*Gītā* IX-18)

'I am the goal, the sustainer, the master, the witness, the abode, the refuge and the benigne friend.'

Hence He is the real witness or direct perceiver.

16. क्षेत्रज्ञः - (M) *Kśetrajña* :- The Knower of the Field. This body is called 'the field' and the Lord knows it very well. See :-

इदं शरीरं कौन्तेय क्षेत्रमित्यभिधीयते ।
एतद्यो वेत्ति तं प्राहुः क्षेत्रज्ञ इति तद्विदः ॥
- Gīta XIII-2.

'This body, oh son of Kunti, is known as the field and one who knows is called the knower of the field by those who knew it.' and

क्षेत्रज्ञं चापि मां विद्धि सर्वक्षेत्रेषु भारत ।
- Gīta XIII-3.

'Oh Bhārata ! know me as the Knower of the Field in all the fields (i.e. bodies).'

Hence the Lord Himself is the 'Knower of the Field.'

17. अक्षरः - (M) *Akṣaraḥ* :- 'Imperishable'. The Akṣara is the Highest Supreme Brahman-अक्षरं ब्रह्म परमम् (Gīta VIII-3). Hence He is also Akṣara-Imperishable One. That which perishes is Kṣara and that which never perishes or decays is Akṣara.

योगो योगविदां नेता प्रधानपुरुषेश्वरः ।
नारसिंहवपुः श्रीमान् केशवः पुरुषोत्तमः ॥ १६ ॥

18. Yogaḥ, 19. Yoga-Vidām Netā, 20. Pradhāna-puruṣe-śvaraḥ, 21. Nārasiṁha-vapuḥ, 22. Śrīmān, 23. Keśavaḥ, 24. Puruṣottamaḥ

18. योगः - (M) *Yogaḥ* :- 'Oneness'. The verb Yuj-means to unite. The oneness or the union of Ātman, i.e. the individual soul and Brahman or the cosmic soul is called Yoga. By controlling all the sense-organs along with the mind to unite with the Lord is known as Yoga according to Saṅkarācārya.

19. योगविदां - नेता - (M) *Yoga-Vidām Netā* :- 'The Leader of the knowers of Yoga'. Netā means one who leads or guides. The Lord is the real guide or the leader of all those who know yoga-the science of uniting individual self with the cosmic self. Hence He is also called Yogeśvara.

20. प्रधानपुरुषेश्वरः - (M) *Pradhāna-puruṣe-śvaraḥ* :- 'The Lord of *Pradhāna* and *Puruṣa*'. *Pradhāna* means *Prakṛti*, consisted of all the three guṇās - *Sattva*, *Rajas* and *Tamas*, who is regarded as the cause of the universe in Sāṁkhya Philosophy. While *Puruṣa* means individual soul, free from all the bondages, the Lord is the master of *Pradhana* i.e. *Prakṛti* and *Puruṣa*.

21. नारसिंहवपुः - (M) *Nārasiṁha-vapuḥ* :- 'Having the body (Vapu) of man (nara) and lion (siṁha)'. The Lord incarnated to save his devotee Prahlāda and to destroy his father demon Hiraṇyakaśipu as Narasiṁha assuming the form of half human and half animal. See Bhāg. Pu. VII-2 to 10. When the Lord assumed the form of Narasiṁha and annihilated the demon. He apologises to Prahlada for the delay in time. See :-

क्वेदं वपुः क्व च वयः सुकुमारमेतत्
क्वेताः प्रमत्तकृतदारुण यातनास्ते ।
आलोकितं सकलमेतदभूतपूर्वं
क्षन्तव्यमङ्ग यदि मे समये विलम्बः ॥

'Where is your delicate form and young age and where are those unbearable sufferings inflicted on by this insolent demon ? I have observed all these unprecedented, Oh my beloved child ! Forgive me if there is any delay in time (to rescue you).'

22. श्रीमान् - (M) *Śrīmān* :- (1) 'Having (mān) beauty, wealth, refulgent glory, (śrī).' (2) Full of beauty, possessed of glory. (3) The husband of Lakṣmī as Lakṣmī ever resides on the chest of Viṣṇu. (4) Possessed of complete fortune (śrī). (5) Śrī means light splendour also. So self-luminous, see B.G. X-41.

23. केशवः - (M) *Keśavah* (also 648) :- (1) 'Having beautiful hair'. (2) Who controls Brahmā (ka) Viṣṇu (a) and Śiva (īśa). (3) He killed demon named Keśī, therefore Keśava. (4) Who owns the rays of the sun and other luminaries also. See the *Gītā* I-31, II-54, III-1 and X-14.

24. पुरुषोत्तमः - (M) *Puruṣottamaḥ* :- (1) 'Highest (uttama) Soul (puruṣa)' See - B.G. XV-17 to 19. (2) Highest of all the created human beings. Ordinary *Puruṣa* i.e. Jīva is bound by *Māyā* while He is free hence is Uttama-the best *puruṣa*. See - *Gītā* VIII-1, X-15, XI-3.

सर्वः शर्वः शिवः स्थाणुर्भूतादिर्निधिरव्ययः ।
सम्भवो भावनो भर्ता प्रभवः प्रभुरीश्वरः ॥ १७ ॥

25. Sarvaḥ, 26. Śarvaḥ, 27. Śivaḥ, 28. Sthāṇuḥ, 29. Bhūtadiḥ, 30. Avyaya-Nidhiḥ
31. Sambhavaḥ, 32. Bhavanaḥ, 33. Bhartā, 34. Prabhavaḥ, 35. Prabhu, 36. Iśvara

25. सर्वः - (M) *Sarvaḥ* :- (1) All, 'Everything'. (2) Whatever exists in the world is not other than Viṣṇu. (3) He is the origin and the end of all. B.G. V-29, VII-7. Hence He is called *Sarva*. See - *Gītā* XI-40.

26. शर्वः - (M) *Śarvaḥ* :- (1) 'Destroyer'. (2) Withdrawar, who withdraws (srnāti) all beings at the time of Pralaya (cosmic deluge). This is also an epithet of Lord Śiva.

27. शिवः - (M) *Śivaḥ* (also 600) :- (1) 'Auspicious' (2) Pure (3) According to Śaṅkarācārya, He is called Śiva because of his purity from the three *Guṇas*. (3) He purifies devotees by mere remembrance of His name. Śiva and Viṣṇu are one. See -

शिवस्य हृदयं विष्णुः विष्णोश्च हृदयं शिवः ।

'The heart of Śiva is Viṣṇu and the heart of Viṣṇu is Śiva.'

28. स्थाणुः - (M) *Sthāṇuḥ* :- 'Eternal, Immovable.' Generally the word means a pillar which never moves, shakes or trembles. The Lord is also immovable and eversteady. Hence He is known as Sthāṇuḥ. This is also an epithet of Lord Śiva.

29. भूतादिः - (M) *Bhūtādiḥ* :- 'Beginning of the creatures'. He is the causeless cause of the creatures. Space, Air, Fire, Water and Earth are known as Bhūta i.e. created ones. They are created by the Lord. Hence He is the 'Beginning of the Bhūtas'.

30. अव्ययनिधिः - (M) *Avyaya-Nidhiḥ* :- 'Imperishable treasure'. *Nidhi* means 'that in which things are stored.' Lord is the place - a substratum where the whole universe is resting and He never perishes. Hence He is called 'Imperishable treasure'.

31. सम्भवः - (M) *Sambhavaḥ* :- 'Created in a better manner'. *Bhavaḥ* means to be created and one who is created in a (*sam*) better manner is *Sambhavaḥ*. See :- संभवामि युगे युगे । Gīta IV-8. 'I create Myself at every Age.' Lord creates Himself again and again. All other being are created after being tormented in the womb of a mother. But Lord manifests Himself on His own. 'He has not to enter the womb of a mother to be born like ordinary child.'

32. भावनः - (M) *Bhāvanaḥ* :- 'Giver of the fruits of actions' to all the creatures of the world. He is also the giver of pleasure and pain to individuals according to their actions.

33. भर्ता - (M) *Bhartā* :- (1) 'Upholder, Sustainer' or 'Supporter of the universe'. B.G. IX-18, XIII-16. (2) He supports the whole universe as its substratum. Hence He is *Bhartā*.

34. प्रभवः - (M) *Prabhavaḥ* :- (1) 'Origin of the Universe' (2) He is the creator of five gross elements, viz., the earth, water, fire, wind and ether. B.G. IV-9; VII-6; X-2.

35. प्रभुः - (M) *Prabhu* (see 299) :- (1) Master, Almighty. (2) He has surpassed all mights in action so He is Almighty. See :-

मतिः भर्ता प्रभुः साक्षी ।

- *Gītā* IX-18, XI-4, XIV-21.

36. ईश्वर - (M) *Iśvara* (see 74) :- (1) 'Best ruler' (2) His sovereignty is unlimited (3) He is all-powerful. (4) No one can challenge His way. So he is the best (*vara*) ruler (*Īśa*). (5) He is the inspirer of all the senses. Hence He is Īsvarah. See :-

ईश्वरः सर्वभूतानां हृद्देशेऽर्जुन तिष्ठति ।
भ्रामयन् सर्वभूतानि यन्त्रारूढानि मायया ॥

- *Gītā* XVIII-61

'The Master abides in the hearts of all created beings, O Arjuna ! by *Māyā* (His illusive power) causing all beings to revolve as if mounted on a machine.'

स्वयम्भूः शम्भुरादित्यः पुष्कराक्षो महास्वनः ।
अनादिनिधनो धाता विधाता धातुरुत्तमः ॥ १८ ॥

37. Svayambhūḥ, 38. Śambhuḥ, 39. Ādityaḥ, 40. Puṣkarākṣaḥ, 41. Mahāsvanah
42. Anadi-nidhanah, 43. Dhātā, 44. Vidhāta, 45. Dhātur-uttamaḥ

37. स्वयम्भूः - (M) *Svayambhūḥ* :- 'The self-originated' :- He is originated (*bhū*) or born on His own (*Svayam*) No one has created Him. He is the causeless cause of the universe. (2) He is above all सर्वेषाम् उपरि भवति therefore *svayam bhūh* says Śankarācārya.

38. शम्भुः - (M) *Śambhuḥ* :- 'Creator of Happiness' - शं सुखं भावयति - Lord creates happiness for His devoteess. He creates weal and welfare for all the beings. One can not attain any happiness without His blessing. Hence He is called the 'Creator of Happiness'. This is also an epithet of Lord Śiva.

39. आदित्यः - (M) *Ādityaḥ* :- (1) 'The Son of Aditi'. The Lord Viṣṇu incarnated as Vāman. His mother was Aditi therefore He is called Āditya - the son of Aditi. (2) One of the twelve Āditya. B.G. V-16; VIII-9, XI-12, XIII-33. (3) आदित्यानामहं विष्णुः । - 'I am Viṣṇu among *ādityas*' - says the *Gītā* X-21.

40. पुष्कराक्षः - (M) *Puṣkarākṣaḥ* :- 'Having lotus (*puṣkara*)-like eye (*akṣa*)'. The eyes of the Lord are as beautiful as lotus. Hence this name is given to Him. His lotus-like eyes are always full of love and compassion for His devotees.

41. महास्वनः - (M) *Mahāsvanah* :- 'Full of great voice'. *Svanaḥ* means voice, noise, roar

or sound. His roaring in the battlefield is always so great that the hearts of enemies would be torn as under. *Svana* means 'word'. His word i.e. Vedas are always adorned as they are great in character.

42. अनादिनिधनः - (M) *Anādi-nidhanaḥ* :- 'without birth (*ādi*) and death (*nidhana*)' Lord is never born and is never going to die. Hence He is eternal and permanent. जातस्य हि ध्रुवो मृत्युः - 'For certain is death for the born' (*Gītā* II-27). But Lord is never born, hence He is never going to die. He is Immortal, Immutable and Imperishable.

43. धाता - (M) *Dhātā* :- 'The Upholder' He upholds or supports the whole world. According to Pauranic belief *śeṣa-nāga* (शेषनाग) upholds the earth on his hood. And Lord is śeṣa-nāga. See :-

अनन्तश्चामि नागानाम् । (*Gītā* X-29)

'I am ananta i.e. *śeṣa-nāga* amongs serpents.'

So He upholds the world in this form. See :-

पितामहस्य जगतो माता धाता पितामहः ।
(*Gītā* IX-17)

'I am the father, the mother and the upholder of this world'.

44. विधाता - (M) *Vidhātā* :- 'Upholder in a special manner.' He bestows the fruits of all the actions of individuals in the world. And thus He upholds the law and order in the universe. He is the dispenser of the fruits of actions to individual soul. Thus He keeps the whole world under His control.

45. धातुरुत्तमः - (M) *Dhātur-uttamaḥ* :- 'Best among the upholder'. (1) as *śeṣa-nāga* He upholds the world. (2) *Dhātā*-means Brahmā - the creater of the universe and He is better (*uttamaḥ*) than Brahmā (3) There are seven Dhātus in the body, viz., bone, fat, flesh, marrow, blood and lower-skin. There are many other *Dhātus* but among all *cit* = *caitanya* i.e. life is the best. And He provides and pervades all *cit* elements. Hence He is the *uttamaḥ* = best *Dhātu*.

अप्रमेयो हृषीकेशः पद्मनाभोऽमरप्रभुः ।
विश्वकर्मा मनुस्त्वष्टा स्थविष्ठः स्थविरो ध्रुवः ॥ १९ ॥

46. Aprameyaḥ, 47. Hṛṣīkeśaḥ, 48. Padma-nābhaḥ, 49. Amara-Prabhuḥ, 50. Viśvakarmā, 51. Manuḥ, 52. Tvaṣṭā, 53. Sthaviṣṭhaḥ, 54. Sthaviraḥ druvaḥ

46. अप्रमेयः - (M) *Aprameyaḥ* :- 'Indefinable' or 'Immeasurable.' *Prameyaḥ* means measurable or definable. One which is understood by means of knowledge like प्रत्यक्ष perception (प्रत्यक्ष) or inference (अनुमान). But the Lord has no form etc. So he cannot be perceived and he is bereft of any reason hence he cannot be inferred. See :

रूपादि-अभावात् नायमर्थो प्रत्यक्षस्य गोचरः, लिङ्गादि अभावात् नायमनुमानस्य ।

'This Highest Reality is not perceived directly as It has no form etc. It cannot be inferred because It has no cause etc.'

47. हृषीकेशः - (M) *Hṛṣīkeśaḥ* :- (1) 'Master of sense *Hṛṣika* means senses and īśa means master, controller. (2) He is the inspirer of senses hence their master. (3) He has beautiful curly hair. (4) According to the *Mahābhārata* the Lord bestows upon human beings pleasure, happiness and prosperity full of pleasure, hence he is called Hṛṣikeśa. हर्षात् सौख्यात् सुखैश्वर्यात् हृषीकेशत्वमश्नुत । - Udyogaparva of Mahābhārata. 'He enjoys being *Hṛṣikeśa* because of joy, happiness and prosperity full of pleasure.'

48. पद्मनाभः - (M) *Padma-nābhaḥ* (also 196) :- 'One in whose navel (*Nabhiḥ*) there is a lotus (*Padma*).' According to the Hindu

mythology a lotus has sprung from the navel of the Lord Viṣṇu and Brahmā, the creator of the universe sits in that lotus. Hence Viṣṇu is called *Padma-nābhaḥ*.

49. अमरप्रभुः - (M) *Amara-Prabhuḥ* :- The master (*Prabhu*) of gods (*Amara*) He is the Master of all the gods only because whenever demons have troubled the gods, they have saught the shelter from the Lord and the Lord has protected them. Hence He is their master.

50. विश्वकर्मा - (M) *Viśvakarmā* :- 'The creator of the world.' The whole world is the creation of the Lord (विश्वं कर्म क्रिया यस्य सः) or one which is created is *Karma*-action and the world is created by Him. Hence the world is His creation.

51. मनुः - (M) *Manuḥ* :- (1) One who is capable to reflect is *Manuḥ* (मननात् मनुः ।) Other animals like cow, horse etc. can hear but cannot reflect upon whatever is heard. Only man has the capacity to reflect or think. (2) Manu was the first human being according to Vedas. His son is Mānava (मनोः अपत्यं पुमान् मानवः ।) (3) Manu means *Mantra* also. The Lord is Vedic *Mantra* Himself.

52. त्वष्टा - (M) *Tvaṣṭā* :- 'Tvaṣṭā' He is referred as an engineer of gods in the Veda. He creates various forms. त्वष्टा हि रूपाणि करोति । - Tai.Bra. II-7-1. (2) त्वक्षते तनूकरोति इति त्वष्टा 'one who makes the things slender.' At the time of deluge the Lord reduces the whole world to nothing. Hence He is called tvaṣṭā = the reducer.

53. स्थविष्ठः - (M) *Sthaviṣṭhaḥ* :- 'Very gross.' The Lord is the grossest of all the gross things and the subtlest of all that is subtle,- अणोरणीयान् महतो महीयान् । (Kath.Up. II-20). He is everything. सर्वं खलु इदं ब्रह्म । Hence He is the grossest of all that is gross.

54. स्थविरः ध्रुवः - (M) *Staviraḥ druvaḥ* :- Ancient (*staviraḥ*) and steady, immovable (*druvaḥ*) He is the oldest of all beings, the causeless cause of the universe. So He is the oldest, and the most ancient. He is never moved. Hence He is steady, immovable, *Dhruva* is a star and it is immovable while all other stars are moving around him.

अग्राह्यः शाश्वतः कृष्णो लोहिताक्षः प्रतर्दनः ।
प्रभूतस्त्रिककुब्धाम पवित्रं मङ्गलं परम् ॥ २० ॥

55. Agrāhyaḥ, 56. Śāśvataḥ, 57. Kṛṣṇaḥ, 58. Lohitākṣaḥ, 59. Pratardanaḥ, 60. Prabhūtaḥ, 61. Trikakub-dhāma, 62. Pavitram, 63. Param Mangalam

55. अग्राह्यः - (M) *Agrāhyaḥ* :- 'Uncatchable, Unattainable.' *Upaniṣad* says 'यतो वाचो निवर्तन्ते अप्राप्य मनसा सह (Taitr. Up. 2-4) 'From where the speech returns alongwith mind, without obtaining it etc.' The speech returns from there alongwith the mind, without attaining Him. He is above mind, word or speech. Hence He is unattainable. How the knower could be known ? He is the knower of all. He cannot be the object of any sense perception.

56. शाश्वतः - (M) *Śāśvataḥ* :- 'Permanent.' In the world everything is temporary, perishable. There must be some permanent and imperishable. And He is regarded as the permanent by our Vedic seers. Everything else perishes but He sustains. Hence He is the only permnent one. Nārāyaṇa Up. says :- शाश्वतं शिवमच्युतम् । XIII-1. Permament auspicious steady.... See :-

अजो नित्यः शाश्वतोऽयं पुराणो न हन्यते हन्यमाने शरीरे ।
- *Gītā* II-20.

'It is unborn, eternal, permanent and ancient; it is not slain with the slaying of the body.'

57. कृष्णः - (M) *Kṛṣṇaḥ* :- 'This is the most popular name of the Lord.' It is explained as -

कृषिर्भूवाचकः शब्दो नश्च निर्वृत्तिवाचकः ।
तयोरैक्यं परं ब्रह्म कृष्ण इत्यभिधीयते ॥

Kruṣa means Existence and *na* stands for the bliss. So the union of Existence and bliss is Brahman and that is called Krṣna. (कर्षति इति कृष्णः) (2) He who drags the enemies in the battle-field is Kṛṣṇa. (3) He who attracts the devotees towards Himself is Kṛṣṇa. The magnetic power of Kṛṣṇa is superb. (4) He who drags all created beings at the time of deluge is Krsna. (5) He who drags away all the sins of His devotees is Kṛṣṇa. (6) His colour is dark, hence He is called Kṛṣṇa.

Kṛṣṇa is the soul of Indian literature and culture. If He is removed from it then such an lacuna would be created which would never be filled by any one. This word occurs in *Gītā* nine times. See - *Gītā* I-28, 32, 41, V-1, VI-34, 37, 39, XI-41, 17.

58. लोहिताक्षः - (M) *Lohitākṣaḥ* :- 'Red eyed one.' Red eye is the symbol of anger. He exhibits anger to kill demons who are the enemies of His devotees. Red colour stands for love in Sanskrit. He is full of love in his eyes for his devotees. who worship Him, who always seek shelter from Him.

59. प्रतर्दनः - (M) *Pratardanaḥ* :- 'Supreme Destroyer.' One who destroys every thing at the time of deluge is *Pratardana*. *Tard* is the root which means 'to destroy' and with prefix *pra* it means to destroy greatly, perfectly, completely.

60. प्रभूतः - (M) *Prabhūtaḥ* :- 'Born in a divine manner.' *Pra* means 'better' and *Bhūta* means 'born or created'. The Lord is born on His own with the help of His *Māyā*. The birth and action of the Lord are divine. See - जन्म कर्म च मे दिव्यम् । (*Gītā* IV-9) 'My birth and action are divine.' (2) *Prabhūtaḥ* means profuseness. The Lord has created this world full of profuseness as He Himself is nothing but full, perfect and full of profuseness.

61. त्रिककुब्धाम - (M) *Trikakub-dhāma* :- (1) This means three *Kakub* - means 'quarter', and *Dhāma* means 'support or foundation'. The Lord is supporting all the three quarters viz, above (ऊर्ध्व), below (अधः) and middle (मध्य). (2) Some take this word in the sense of 'the supporter of the three world. (3) People in *Sutva-guṇa* go upword, in *Rajas* stay at middle and those who are in *Tamas* fall down in the worlds. The Lord is the creator and sustainer of all these three types of Gatis (गति) of the people. (4) According to one more interpretation He is the three mātrās viz. अ, उ and म of ॐकार.

62. पवित्रम् - (N.) *Pavitram* :- 'Purified' (1) By whom the whole world is purified (येन पुनाति) (2) One who purifies others (यः पुनाति) The remembrance or chanting of the name of the Lord purifies the all the three worlds (पुमाति भुवनत्रयम्).

63. परम् मङ्गलम् - (N.) *Param Maṅgalam* :- 'Supreme Auspiciousness.' मम् पापम् गलति इति मङ्गलम् - by which the sin is destroyed, removed is *maṅgalam*. The very remembrance of the Lord removes inauspicious things, expands the series of auspiciousness. Hence the Lord is the 'Supreme Auspiciousness'. See :-

अशुभानि निसचष्टे तनोति शुभसंततिम् ।
स्मृतिमात्रेण यत् पुंसां ब्रह्म तन्मङ्गलं विदुः ॥

'Brahman which only by remembrance by a man removes all his unauspiciousness and extends the series of auspiciousness for him, is known as *Maṅgalam*.

ईशानः प्राणदः प्राणो ज्येष्ठः श्रेष्ठः प्रजापतिः ।
हिरण्यगर्भो भूगर्भो माधवो मधुसूदनः ॥ २१ ॥

64. *Īśānaḥ*, 65. *Prāṇadaḥ*, 66. *Prāṇaḥ*, 67. *Jyeṣṭhaḥ*, 68. *Śreṣṭhaḥ*, 69. *Prajāpatiḥ*, 70. *Hiraṇya-garbhaḥ*, 71. *Bhūgarbhaḥ*, 72. *Mādhavaḥ*, 73. *Madhusūdanaḥ*.

64. ईशानः - (M) *Īśānaḥ* :- 'The Ruler.' The root ईश् means to rule. The Lord is the greatest ruler of the whole universe. His will is His law and His law is always final. *Upaniṣad* says that under His rule even the Sun shines and the wind blows or the river flows. See :-

ईशानः सर्वविद्यानामीश्वर सर्वभूतानाम् ।
- Mahānā.Up. X.8; Tait. A.X.47.1

65. प्राणदः - (M) *Prāṇadaḥ* :- 'Giver of Life.' (1) One who gives the lives (प्राणान् ददाति इति) (2) One who destroys the lives (प्राणान् द्यति खण्डयति) He is the giver, supporter as well as the destroyer of the life. It is He who bestow even recovery on petient. One doctor has rightly said, 'I stich the wound. Oh Lord ! thou healest.

'He is the ruler of all knowledge and the Master of all created beings.'

66. प्राणः - (M) *Prāṇaḥ* (also 320) :- 'Life.' One who breathes is Prāṇaḥ (प्राणिति इति प्राणः ।) Lord or the Brahman is designated as Prāṇa in Upaniṣad. प्राणेति ब्रह्म उपासीत । 'Worship Brahmā (i.e. Lord) as Prāṇaḥ.' (2) One who has *Prāṇaḥ* is *Prāṇī* i.e. possessed of life i.e. animal. *Prāṇa* is the life of every living being. *Prāṇa* goes away, there will remain no life and the being is called dead. Hence the Lord is the life of each and every living being. In *Bṛhadāraṇyaka Upaniṣad* the Lord is said to be the life of life प्राणस्य प्राणः । (B.Up. IV.4.18).

67. ज्येष्ठः - (M) *Jyeṣṭhaḥ* :- 'Oldest.' वृद्धः means old वृद्धतरः means older and its superlative form is ज्येष्ठः the oldest. वृध् (वर्ध्) is the root which means 'to grow.' Which has grown to its highest is ज्येष्ठः No one has grown better than Brahman or the Lord. He is omni-present. Hence He is called the 'Oldest.'

68. श्रेष्ठः - (M) *Śreṣṭhaḥ* :- 'Best.' श्रेयान् means good and its superlative form is श्रेष्ठः - the Best. He is perfect, glorious and no one is better than He. Hence He is the 'Best'. In the *Gītā* it is said none is there as good as you in glory, then where is the possibility of any one better than you in these three worlds ? See :- न त्वत्समोऽस्त्यभ्यधिकः कुतोऽन्यो लोकत्रयेऽप्यप्रतिमप्रभावः ।
- *Gītā* XI.43.

'None is equal to Thee, how then another is greater in all the three worlds, O incomparable in mights than you.'

69. प्रजापतिः - (M) *Prajāpatiḥ* :- 'The protector of the people, the master of living beings.' All the living beings in this world are always protected by the Lord. Hence He is our Master. 'The thousand protective hands of the Lord are always there, existing above my head, to protect me at each and every moment.' said some saint in Gujarati. After all we are His children and He like the 'Father' protects us at every second. See - प्रजापतिस्त्वं प्रपितामहश्च - (*Gītā* XI.39) 'You are the father of creatures, and the great-grandsire.'

70. हिरण्यगर्भः - (M) *Hiraṇya-garbhaḥ* :- 'Residing in golden egg.' According to Rigveda Hiraṇya garbhaḥ was first born in this world and He was the Lord of all created beings. हिरण्यर्गः समवर्ततताग्रे भूतस्य जातः पतिरेक आसीत् - R.V. X.121.1. According to the Pauranic Mythology, there was an egg made of gold and the creator was residing in it. Hence He is called *Hiraṇya-*

garbhaḥ. Prajāpati, i.e. Brahmā, the creator of the universe is known as *Hiraṇya-garbhaḥ*.

71. भूगर्भः - (M) *Bhūgarbhaḥ* :- 'In whose womb the earth resides.' भूः गर्भे यस्य सः In the description of the विराट्-स्वरुप - the 'Cosmic-Form' of the Lord all the fourteen Lokas are said to be residing in His form. Hence the earth also is there in His womb.

72. माधवः - (M) *Mādhavaḥ* (also 167 and 735) :- (1) One who is dhava = the husband of *mā* i.e. Lakṣmī. When there was a churning of ocean by the gods and demons, fourteen jewels emerged out of it. Lakṣmī was one of them. She selected Viṣṇu as her husband. (2) There is a branch of knowledge known as *Madhu-vidyā* and the Lord could be known by this *Madhu-vidyā*. Hence He is called *Mādhava*. (3) *Mā* means *Māyā* - the illusiory power and the Lord is the master of this power. Hence He is *Mādhavaḥ*. (4) In Mahābhārata it is said that 'Oh you Bharata, know Mādhava by *Mauna* = Silence (मा) by meditation (ध = ध्यान) and by yoga (व). See - *Gītā* I.37.

73. मधुसूदनः - (M) *Madhusūdanaḥ* :- (1) 'Destroyer of a demon named Madhu.' When the Lord slept in *yoga-nidrā* at the end of deluge, the two demons named Madhu and Kaitabha were born out of the wax of His ears. They rushed to kill Brahmā and the Lord Viṣṇu destroyed them. Hence He is known as *Madhu-sūdana*. (2) When the word Madhu is used in neuter gender it means honey, which suggests the fruits of good or bad actions. One who destroys all the actions, good or bed, of His devotee is *Madhusūdana*. (3) *Madhu* means all the worldly objects which seem sweet like honey on the surface and such delusive objects are destroyed, once and for all, by the Lord, hence He is called *Madhusūdana*. See - *Gītā* I.35, II.4, VI.33, VIII.2.

ईश्वरो विक्रमी धन्वी मेधावी विक्रमः क्रमः ।
अनुत्तमो दुराधर्षः कृतज्ञः कृतिरात्मवान् ॥ २२ ॥

74. *Īśvaraḥ*, 75. *Vikramī*, 76. *Dhanvī*, 77. *Medhāvī*, 78. *Vikramaḥ*, 79. *Kramaḥ*, 80. *Anuttamaḥ*, 81. *Durādharṣaḥ*, 82. *Kṛtajñaḥ*, 83. *Kṛtiḥ*, 84. *Ātmavān*.

74. ईश्वरः - (M) *Īśvaraḥ* (also 36) :- 'The Best Ruler.' ईश् is the root which stands for 'to rule' one who rules (properly) is Īsa (ईशति इति ईशः) and who is (वरः) the best among such rulers is ईश्वरः । No one rules better in this living and non-living world than the Lord Viṣṇu. Hence He is the 'Best Ruler'.

75. विक्रमी - (M) *Vikramī* :- (1) 'Full of Prowess or Power.' (2) क्रम् means 'to step' and वि+क्रम् means to step in a better manner. This suggests the story of Vāmana who measured all the three worlds in only three steps. Thus He is superior in stepping to any one else in the world so He is known as Vikramī - 'possessed of the Best step'.

76. धन्वी - (M) *Dhanvī* :- 'Wielder of Bow.' One who has धनुः i.e. bow is धन्वी — 'the wielder of the Bow'. Rāma, the incarnation of Viṣṇu is the best wielder of the bow. Any arrow shooted by Him from his bow never missed the target. Hence He is the real and great wielder of Bow.

77. मेधावी - (M) *Medhāvī* :- 'Possessed of Supreme Intelligence.' मेधा means the best intelligence which could comprehend anything that takes place in the world. This *Medhā* is the most coveted object for a Vedic seer. See -

मेधां मे वरुणो ददातु मेधामग्निः प्रजापतिः ।
मेधां इन्द्रश्च वायुश्च मेधां धाता ददातु मे ॥
- Y.V. XXXII.15

Let the Lord Varuṇa give me *Medhā*. Let the gods Agni and Prajāpati bestow upon me *Medhā*. Let Indra, the god of gods, and Vāyu impart me *Medhā* and let the *Dhātā* the creator of the universe give me *Medhā*. (The chanting of this *Mantra* makes any man *Medhāvī*.) The Lord is ever possessed of such supreme intelligence as He is omniscient, omnipotent and omnipresent. So He is called *Medhāvī*.

78. विक्रमः - (M) *Vikramaḥ* :- (1) 'Full of special stepping.' See the explanation of विक्रमी (75). (2) वि means a bird. Here Garuda-white eagle and Viṣṇu rides on it and moves (क्रमः) everywhere. Hence He is called *Vikrama*.

79. क्रमः - (M) *Kramaḥ* :- (1) 'The cause of Kramaṇa' i.e. travelling on the path of liberation. One is supposed to meditate upon the lotus like feet of Viṣṇu to obtain liberation. Hence He is known as *Kramaḥ*. (2) He is the cause of *Krama-Muktī* = liberation step by step. Hence He is called *Kramaḥ*.

80. अनुत्तमः - (M) *Anuttamaḥ* :- 'Greatest of All.' अविद्यमानः उत्तमः यस्मात् सः - No one is better than He. Lord Himself declares in the *Gītā* that nothing is better than Himself. See :-

मत: परतरं नान्यत्किञ्चिदस्ति धनञ्जय: ।
- *Gītā* VII.7.

'Hence Oh my friend ! If you desire to seek shelter do not go anywhere except Him. He is the 'Best of All' 'greatest' of the great !'

81. दुराधर्षः - (M) *Durādharṣaḥ* :- 'One who cannot be suppressed.' धर्षयितुं न शक्यते इति दुराधर्षः । We come accross numerous stories in Indian Mythology where all gods or men, troubled by any demon, rushed to Him for protection. He has always provided shelter to them and killed all those who were troubling His devotees but He was never suppressed or defeated by anybody.

82. कृतज्ञः - (M) *Kṛtajñaḥ* :- 'Who knows all that is done.' जानाति इति ज्ञः and कृतं जानाति इति कृतज्ञः - one who knows is ज्ञः and one who knows whatever is done is कृतज्ञः । He is the knower and so the bestower of the proper fruits of all the actions of all the beings. Hence He is the real कृतज्ञः in the true sense of the terms. He knows and He rewards properly. Hence He is कृतज्ञः । The sense of gratitude always persists in Him in a better manner than anyone else. 'Gratitude in Bhārat is not expressed with a few of dry words "Thank you." says Swami Chinmayānanda. He is so grateful that He literally sells Himself to His devotees even in return to a leaf of Tulasi or handful of water.

तुलसीदलमात्रेण जलस्य चूलुकेन च ।
विक्रीणिते स्वात्मानं भक्तेभ्यो भक्तवत्सलः ॥

83. कृतिः - (F) *Kṛtiḥ* :- 'Action.' He is the root cause of all the actions in the word. Kartā = the agent, Karaṇa = the instrument and Kriyā = the action all the three are none but the Lord Himself because no action or activity takes place against His will. He is the promoter, sustainer and the destroyer of all the actions in the world. Infact He compels all the creatures to move or even rotate by his *Māyā*, as if seated on a machine. See :-

ईश्वरः सर्वभूतानां हृद्देशेऽर्जुन तिष्ठति ।
भ्रामयन् सर्वभूतानि यन्त्रारूढानि मायया ॥
- *Gītā* XVIII.61

So He is everywhere as कृतिः-the action.

84. आत्मवान् - (M) *Ātmavān* :- 'Always residing in one's own glory.' स्वे महिम्नि प्रतिष्ठितः says Cha.Up. (VII.24.1) Normally common man has forgotten his own real nature or true form. i.e. स्वभाव and he is lost in अभावः - He feels

that he does not possess this and that. Hence runs after name, fame, wealth or woman. He thinks that he is अनित्य, अशुद्ध, अबुद्ध, अपूर्णः । His real nature (स्वभाव) is नित्य, शुद्ध, बुद्ध and परिपूर्णः. So the *Upaniṣad* advises man to be आत्मरतिः, आत्मक्रीडः and आत्मवान्. The Lord is always आत्मवान्. He is never deluded or never looses His own consciousness. Hence He is आत्मवान्.

सुरेशः शरणं शर्म विश्वरेताः प्रजाभवः ।
अहः संवत्सरो व्यालः प्रत्ययः सर्वदर्शनः ॥ २३ ॥

85. *Sureśaḥ*, 86. *Śaraṇam*, 87. *Śarmaḥ*, 88. *Viśvaretaḥ*, 89. *Prajā-bhavaḥ*, 90. *Ahaḥ*, 91. *Samvatsaraḥ*, 92. *Vyālaḥ*, 93. *Pratyayaḥ*, 94. *Sarva-darśanaḥ*.

85. सुरेशः - (M) *Sureśaḥ* :- (1) 'The God of Gods.' *Sura* means god and *Īśa* means the Lord. So *Sureśaḥ* means the Lord of Gods, the god of gods. (2) सुष्ठु राति ददाति इति सुरः - one who gives properly is सुरः and their master is *Sureśaḥ* (सुरेशः) The Lord bestows upon the whole world the light, air or water without any change. Hence He is 'the best bestower' (सुरेशः).

86. शरणम् - (N) *Śaraṇam* :- 'Refuge.' The people in the world are troubled by the worldly sufferings and tormentations. If they desire a permament peace and eternal abode, *Gītā* advises them to take His shelter.

तमेव शरणं गच्छ सर्वभावेन भारत ।
तत्प्रसादात्परां शान्तिं स्थानं प्राप्स्यसि शाश्वतम् ॥
- *Gītā* XVIII.62

'Go to Him alone, Bharat ! with all your being. By His grace you shall obtain supreme peace and eternal abode.'

Gītā has also called the Lord शरणम् - See गतिर्भर्ता प्रभुः साक्षी निवासः शरणं सुहृत् । - *Gītā* IX.18.

'I am the goal, the sustainer, the master, the witness, the abode, the refuge and the dear friend.'

He is the real shelter for all, the final refuge for all who are fed up of this transient and unhappy world and its intollerable behaviours.

87. शर्मः - (M) *Śarmaḥ* :- 'Happiness, Bliss.' The real happiness of an individual soul lies in the realization of the Highest Reality. The so-called happiness of this perishable world is just a shadow of that real happiness. The worldly happiness is temporary and perishable. Happiness of the realization of the Lord is imperishable, immutable, and permament. Hence He is called Bliss or Happiness.

88. विश्वरेताः - (M) *Viśvaretaḥ* :- 'The seed of the Universe or the world.' He is the seed of the tree of this universe. In the fifteenth chapter of the *Gītā* the world is described as the tree whose roots grow upwards and the branches are extended downwards. The Lord is the seed or the sower of the seed of this world. See :-

अहं बीजप्रदः पिता ।
- *Gītā* XIV.4.

'I am the father who bestows the seed.'

89. प्रजाभवः - (M) *Prajā-bhavaḥ* :- 'The cause of the subject.' It is He from whom all the people of the world are originated. *Upaniṣad* says यतो वा इमानि भूतानि जायन्ते etc. All these creatures in the world are born from Him etc.

90. अहः - (M) *Ahaḥ* :- (1) 'The day.' The day is always luminous as it is filled with the bright light of the Sun. He is self-luminous. Hence He is called here the day. (2) हः means 'one who kills' हन्ति इति हः and अहः means 'who never kills'. He never kills but protects His disciples. Hence He is *Ahaḥ* = 'non-destroyer'.

91. संवत्सरः - (M) *Saṁvatsaraḥ* :- 'The year.' *Saṁvatsaraḥ* means an year in which the earth completes its rotation around the Sun. The Lord is the day (see. 90) and is the year also as He is nothing but a time. कालोऽस्मि - 'I am the time' says the Lord in *Gītā* (XI.32).

92. व्यालः - (M) *Vyālaḥ* :- 'The serpent.' The day and the year is the Lord. In other words He is the Time. In Sanskrit Time (कालः) is invariably said व्यालः the serpent. So the Lord is called व्यालः - 'the serpant'.

93. प्रत्ययः - (M) *Pratyayaḥ* :- 'Congnition or Knowledge.' In the *Upaniṣads* He is referred to as सत्यम् (Truth), ज्ञानम् (Knowledge), अनन्तम् (Eternal). Hence here he is called *Pratyayaḥ* i.e. knowledge. Knowledge is the very form of the Lord as the light is the very form of the Sun.

94. सर्वदर्शनः - (M) *Sarva-darśanaḥ* :- 'One who sees everything Omnispectator.' He is having thousands of eyes सहस्राक्षः as the *Puruṣa-Sūkta* of *Rigveda* says - He is सर्वतोऽक्षिशिरोमुखम् (*Gītā* XIII.13) 'having eyes, head and mouth everywhere'. He has capacity to see everything at any moment. The past, present or future - everything He perceives with His divine power. Hence He is called 'Omnispectator'.

अजः सर्वेश्वरः सिद्धः सिद्धिः सर्वादिरच्युतः ।
वृषाकपिरमेयात्मा सर्वयोगविनिःसृतः ॥ २४ ॥

95. *Ajaḥ*, 96. *Sarveśvaraḥ*, 97. *Siddhaḥ*, 98. *Siddhiḥ*, 99. *Sarvādiḥ*, 100. *Acyutaḥ*, 101. *Vṛṣākapiḥ*, 102. *Ameyātmā*, 103. *Sarvā-yoga-vinissṛtraḥ*.

95. अजः - (M) *Ajaḥ* :- 'Unborn.' The whole word is created but the Lord, who is the causeless cause of the universe but He is never born. Hence He is called 'unborn'. He is the creator of all, then who will create the creator ? न जातो न जनिष्ये (RV. VII.32.23). 'He is never born and will never be born' says Rigveda. In Mythology He is described as assuming different forms in different incarnations. But such birth or incarnation is different from the birth of an ordinary person like you and me. We are born because of our previous actions. While He incarnates Himself with the help of his *Māyā*. Just as a king enters the jail not because he has committed crime like other prisoners. See

कारां यथा गच्छति भूमिपालो दयात्र हेतुर्न च कर्मबन्धः ।
एवं च सर्वेश्वरदेवदेवो दयावतारी न च कर्मतन्त्रः ॥

'As the king visits the prison out of pity and not because he is guitty, in the same manner the Lord, the Master of all the gods, incarnates on the earth to grace the people and not as one bounded by action.'

96. सर्वेश्वरः - (M) *Sarveśvaraḥ* :- 'The Lord of All.' In *Man.Up.* It is said एषः सर्वेश्वरः - 'He is the Lord of All.' All the created beings, living or non-living, are under his sway and He is the Master of all of them.

97. सिद्धः - (M) *Siddhaḥ* :- He is always conscious about His own self. Hence He is called *Siddhaḥ*. We, the people of the world, forget our real form but His consciousness never fails about His own real form. Hence He is *Siddhaḥ*.

98. सिद्धिः - (F) *Siddhiḥ* :- 'The Real Attainment.' Adi Sankarācārya explains this word as He resides in all objects as in the form of the knowledge (संवित्) hence He is called *Siddhi*. The word *Siddhi* also stands for attainment. The worldly attainments like the fruits of actions are normally perishable while His attainment means liberation, which is permanent. Hence He is the real *Siddhi* - 'the real Attainment'.

99. सर्वादिः - (M) *Sarvādiḥ* :- 'The Beginning of All.' As Viṣṇu is the causeless cause of the universe. Therefore He is the beginning of all that exist. He Himself declares in the *Gītā* :-

अहमादिर्हि देवानां महर्षिणां च सर्वशः ।

- *Gītā* X.2

'I am the beginning of all the gods and great seers.'

100. अच्युतः - (M) *Acyutaḥ* :- Never Fallen.' च्युतः means fallen and He is never fallen from His position or character. Hence He is *acyutaḥ* He Himself has said :-

'यस्मान्न च्युतपूर्वोऽहम् अच्युतस्तेन कर्मणा ।'

'I have never fallen hence I am acyutaḥ by my that action (of never falling).' See : अच्युत (318).

101. वृषाकपिः - (M) *Vṛṣākapiḥ* :- 'Great Boar.' Who has lifted earth from the water to protect the Dharma. *Vṛṣa* in Sanskrit means *Dharma*-religion. वर्षणात् सर्वकामानां धर्मो वृषः । Religion showers i.e. fulfills all the desires. Hence it is known as *Vṛṣaḥ* (वृषः) and kam means water and one who has lifted the earth from water is Kapiḥ (कपिः) i.e. 'Great Boar'. The Lord had lifted the earth from the water in His incarnation as the Great Boar. Hence He is called Vṛṣākapiḥ. See

कपिर्वराहः श्रेष्ठश्च धर्मश्च वृष उच्यते ।
तस्मात् वृषाकपि प्राह काश्यपो मां प्रजापतिः ॥

Kapi means the best boar and *Vṛṣa* is called *Dharma*, there for Kāśijapa, the Prajāpati called me the *Vṛṣā-kapi.*

102. अमेयात्मा - (M) *Ameyātmā* :- 'One possessed of immeasurable form.' मातुं परिच्छेतुं न शक्यते आत्मा यस्य सः अमेयातमा । The form of the Lord is beyond the capacities of senses. Neither speech can describe Him nor mind can imagine Him. The poor reasoning has no scope there. Eyes cannot see Him, ears cannot hear Him, tongue cannot test Him and hands cannot touch Him. The legs have no capacity to walk upto Him. (20) Who possesses uncountable forms. He resides in everyting and at everywhere in numerous forms. Hence his forms cannot be counted So He is called *Ameyātmā.*

103. सर्वयोगविनिस्सृतः - (M) *Sarvā-yoga-vinissṛtaḥ* :- 'Free from all sorts of union or attachments.' *Yoga* means to unite or attach. He is neithr united with anybody nor is He attached to anyone. असङ्गोऽयं पुरुषः (Br.Up. VI.3.15) 'This Purusa is unattached', (free) says *Brhadāranyaka Upaniṣad.* (2) There are numerous *yoga*-paths of realization like *Karma-yoga*, *Bhakti-yoga*, *Jñāna-yoga*, *Dhyāna-yoga*, *Rāja-yoga* etc. But the Lord is not attainable easily by any one of such *yoga.* Hence He is free or unattainable by all such *yogas.*

वसुर्वसुमनाः सत्यः समात्मा सम्मितः समः ।
अमोघः पुण्डरीकाक्षो वृषकर्मा वृषाकृतिः ॥ २५ ॥

104. *Vasuḥ*, 105. *Vasumanāḥ*, 106. *Satyaḥ*, 107. *Samātmā*, 108. *Sammitāḥ*, 109. *Samaḥ*, 110. *Amoghaḥ*, 111. *Puṇḍarikākṣaḥ*, 112. *Vṛṣakarmā*, 113. *Vṛṣākṛtiḥ*.

104. वसुः - (M) *Vasuḥ* :- (1) 'In whom all the beings reside' अत्र सर्वभूतानि वसन्ति इति वसुः । (2) 'One who resides in all the creatures' भूतेषु वसति इति वसुः । See ईशावास्यमिदं सर्वम् । (Īśa. Up. 1). (3) It is said in *Rgveda* that all the gods dwell in Him. यस्मिन् देवा अधि विश्वे निषेदुः । (RV. I.164.39) In short the Lord pervades everything or everything resides in Him, takes refuge in Him.

105. वसुमनाः - (M) *Vasumanāḥ* :- 'One

with pious mind.' *Vasu* normally means the wealth. So its suggested sense is whatever is praise-worthy is *vasu* and anything pious in the world is praise-worthy. The mind of the Lord is free from all sorts of malicious passions or pains. Hence He is called *vasu-manāḥ* – 'one with pious mind'.

106. सत्यः - (M) *Satyaḥ* :- 'Truth or Real.' The Lord only is Truth or Real, everything else is untruth or unreal. सत्यं ज्ञानं अनन्तं ब्रह्म (Tai. Up. II.1). This is a well-known principle. (2) *Satya* is derived from the root अस् 'to exist'. Whatever exists in all the three times i.e. past, present and future, is *satya*. The Lord was there before creation, He exists in His creation and He will persist even after the deluage of His creation. Hence He is *satyaḥ*. (3) *Gītā* says न अभावो विद्यते सतः (*Gītā* II.16). There will be no annihilation of Truth or Real or of the Existence. The Lord is the Real Existence. (4) Anything which changes is never called Real. Regard to which our consciousness never fails is Truth. The Lord is such regard to whom our consciousness never fails as He is our very self. (5) Truth is god and the god is Truth. Hence in the *mangal* verse of *Bhāgavata Purāṇa* it is said सत्यं परं धीमहि । (*Bhā. Pu.* 1.1.1) 'We meditate upon truth the Highest Reality.' It is needless to assert that the Highest Reality in the *Bhāgavatā* is none but Krishna.

107. समात्मा - (M) *Samātmā* :- 'Equal-Minded.' समः आत्मा मनः यस्य सः - whose ātmā means mind is equal. The mind of the Lord never makes any distinction for anybody either he is poor or rich, scholar or dull, man or woman. (2) *Samatva* or equal-mindedness is *yoga* according to *Gītā*. समत्वं योग उच्यते (*Gītā* II.48) The Lord observes this *yoga* in its fullest sense. Hence He is *samātmā*.

108. सम्मितः - (M) *Sammitaḥ* :- 'Measurable or acceptable' and some take it as असम्मितः i.e. 'immeasurable, incomparable'. The conflicting qualities can reside in the Lord. He could be both *Sammitaḥ* and *asammitaḥ*. The language of contradiction is applicable in case of the Lord or Highest Reality only. Śaṅkarācārya has explained the term in both the ways. The Lord is measurable and immeasurable also.

109. समः - (M) *Samaḥ* :- 'Equal.' He is equal in all. समोऽहं सर्वभूतेषु (*Gītā* IX.29) 'I (the eternal inhabitant) am equal in all existent creatures', says the Lord Himself. (2) *Mā* means *Lakṣmi* and one who is always with *Lakṣmi* is *Samaḥ*.

110. अमोघः - (M) *Amoghaḥ* :- 'Never failing.' The Lord has never failed in any of His efforts. (2) Anyone praises him, his desires are always fulfilled. Hence to approach Him means to be ever successful. Hence He is called *a-moghaḥ*.

111. पुण्डरीकाक्षः - (M) *Puṇḍarīkākṣaḥ* :- 'Lotus-eyed.' *Puṇḍarīka* means lotus and *akṣaḥ* means eye. The eyes of the Lord are often compared with lotus. They are pure and attractive like lotus. (2) The heart of a man is said to be a lotus and the Lord dwells (अश्नुते) there. Hence He is known as *Puṇḍarīkākṣaḥ*. He invariably resides in the lotus like heart of His devotees.

112. वृषकर्मा - (M) *Vṛṣakarmā* :- 'Whose actions are full of Dharma.' वृषः - *Vṛṣa* means *Dharma* (See वृषाकपिः 101) and कर्म stands action or activities. All the activities of the Lord are meant to establish *Dharma*. The main principle of *Mahābhārata* is यतो धर्मस्ततः कृष्णो यतः कृष्णस्ततो जयः । - 'where, there is *Dharma* Krishna, the Lord, is there and where there is Krishna the victory invariably follows.'

113. वृषाकृतिः - (M) *Vṛṣākṛtiḥ* :- 'Whose

form (आकृतिः) is Dharma.' He not only follows religion but He is consisted of rightousness. (2) *Kṛtiḥ* means actions and whose all actions are meant to promote *Dharma*. We are reminded of His proclamation -

धर्मसंस्थापनार्थाय संभवामि युगे युगे ।

- *Gītā* IV.8

'I incarnate My-self in every age for the establishment of *Dharma*.'

रुद्रो बहुशिरा बभ्रुर्विश्वयोनिः शुचिश्रवाः ।
अमृतः शाश्वतस्थाणुर्वरारोहो महातपाः ॥ २६ ॥

114. *Rudraḥ*, 115. *Bahuśirāḥ*, 116. *Babhruḥ*, 117. *Viśva-yoniḥ*, 118. *Śuciśravāḥ*, 119. *Amṛtaḥ*, 120. *Śāśvata-sthanuḥ*, 121. *Varārohaḥ*, 122. *Mahātapāḥ*.

114. रुद्रः - (M) *Rudraḥ* :- (1) 'One who makes other weep.' (रोदयतीति रुद्रः) (2) He wept and hence He is called Rudra. यदरोदीत् तद् रुद्रस्य रुद्रत्वम् (3) This is the name of Lord Shiva and there are eleven Rudras : (1) *Mahādeva*, (2) *Abheda*, (3) *Amara*, (4) *Suurava*, (5) *Akāla*, (6) *Avikāra*, (7) *Tapta*, (8) *Siddha*, (9) *Adhāra*, (10) *Tatpuruṣa*, (11) *Hanumanta*. (4) He makes all to cry at the time of deluge. Hence He is *Rudra*. (5) *Ru* = the misery or the cause of misery and He melts द्रावयति it, removes it. Hence He is Rudra.

रुर्दुःखं दुःखहेतुं वा विद्रावयति स प्रभुः ।
रुद्र इत्युच्यते तस्माच्छिवः परमकारणम् ॥

- शिवपुराणम् VI.9.14

Rur means misery or the cause of misery and that Lord melts it so He, the Supreme cause of the world viz. *Rudra* is designated as Śiva 'the auspicious one'.

Here and at many places the names of Shiva are given to Visnu. This proves beyond doubt that there was neither a conflict nor any distinction between them. They are one and the same deity. In practice they are the two different aspects of one and the same Reality.

115. बहुशिराः - (M) *Bahuśirāḥ* :- 'Having many heads.' बहूनि शिरांसि यस्य सः । In पुरुषसूक्त of *Rigveda* (X.90.1) it is said सहस्रशीर्षा पुरुषः The *Puruṣa* - the Lord has thousand heads. In the *Gītā* (XI.16) the Lord is said to possess numerous hands, bellies, faces and eyes. See also - सर्वतोऽक्षिशिरोमुखम् । (the *Gītā* XIII.14) He is having eyes, heads and faces everywhere. He has countless forms and is worshipped too in the same manner by devotees at times without numbers.

116. बभ्रुः - (M) *Babhruḥ* :- 'One who holds and nourishes all the worlds.' बिभर्ति लोकान् इति । He has created all the three worlds. He supports them, nourishes them, holds them. This is the reason why He is often termed as विश्वंभर । One poet has said beautifully-का चिन्ता मम पोषणे यदि हरिः विश्वंभरो गीयते - 'Why should I worry for my nourishment when Hari-Viṣṇu is praised as विश्वंभरः - one who nourishes the whole world ?' Unfortunately, we lack this type of faith and hence run after worldly objects.

117. विश्वयोनिः - (M) *Viśva-yoniḥ* :- 'Cause of the world' *yonih* means cause. He is the causeless cause of the universe. He is the material cause as well as the instrumental cause of the universe. As the spider creates the material from itself and knits the web, it does not require any other agency or material from outside in the same manner He is creating the world without any external agency. See - यथोर्णनाभिः सृजते गृह्णते च etc. (Mu.Up. I.1.7.)

118. शुचिश्रवाः - (M) *Śuciśravāḥ* :- 'Whose

ears and names are pious-beautiful.' 'He sees everything, He hears everything' etc. So His ears are beautiful. *Śrava* also means names. The names of the Lord are pious and by chanting those names devotee also attains piousness. It is said in the end of *Viṣṇu-sahasra-nāma-stotra* -

य इदं शृणुयान्नित्यं यश्चापि परिकीर्तयेत् ।
नाशुभं प्राप्नुयात्किञ्चित्सोऽमुत्रेह च मानवः ॥

'A man who hears these regularly and who chants them will never come across any unauspiciousness either here (in this world) or there (in the other world too).'

119. अमृतः - (M) *Amṛtaḥ* :- 'Immortal.' Anything else goes to decay but the Lord never dies. Hence He is *amṛtaḥ*. Immortality is identified with liberation in the *Upaniṣads*. Hence He who attains the identification with the Lord, becomes immortal too. He is अजरः अमरः (Br.Up. IV.4.25)

120. शाश्वत-स्थाणुः - (M) *Śāśvata-sthāṇuḥ* :- 'Permanent and steady.' See :

अजो नित्यः शाश्वतोऽयं पुराणो न हन्यते हन्यमाने शरीरे ।
- *Gītā* II.24.

'He (i.e. soul) is unborn, eternal, permanent and ancient, He is not killed even when the body is killed.'

All these epithets of the soul are applicable to the Lord as the individual soul and the cosmic soul are one according to *Upaniṣadic* philosophy. He is *sthāṇuḥ* i.e. changeless, steady. Everything in the world may or might undergo changes and one day is destined to end but the Lord is changeless beyond any decay or death.

121. वरारोहः - (M) *Varārohaḥ* :- 'The Best Destination.' His *arohaḥ* - the destination is the Best (*vara*) It is said -

यद् गत्वा न निवर्तन्ते तद्धाम परमं मम ।
- *Gītā* XV.6

'That is My best destination where once having reached, one has not to return.'

'There is a stream of honey' in the highest destination of Viṣṇu.' says the Veda. विष्णोः परमे पदे मध्व उत्सः । (RV. 1-154-5)

One more explanation could be given. वरः आरोहः अङ्गः अस्य इति - His lap is beautiful. Swami Gangeshwaranandji used to say, 'As much as you are in joy, pleasure or bliss you are in the lap of the Lord and as much as you are in sorrow, worries or miseries you are in the lap of Māyā. You may sit in any lap you like. The choice is yours !'

The lap of the Lord is full of Bliss, pleasure, happiness and joy. Hence it is Varaḥ = the Best' ārohaḥ = 'lap'.

122. महातपाः - (M) *Mahātapāḥ* :- 'Full of great tapas.' The knowledge is said to be greatest of Tapas = austerities and यस्य ज्ञानमयं तपः (Mu.Up. I.1.9) 'His tapas is full of knowledge.' He has first practised Tapas and then has created the whole world. तपसा चीयते ब्रह्म (Mu.Up. I.1.8). If a devotee desires to attain Him, he too has to practise great Tapas.

सर्वगः सर्वविद्भानुर्विष्वक्सेनो जनार्दनः ।
वेदो वेदविदव्यङ्गो वेदाङ्गो वेदवित् कविः ॥ २७ ॥

123. *Sarvagaḥ*, 124. *Sarva-vid-bhānuḥ*, 125. *Viṣvaksenaḥ*, 126. *Janārdanaḥ*, 127. *Vedaḥ*, 128. *Vedavit*, 129. *Avyangaḥ*, 130. *Vedāngaḥ*, 131. *Vedavit*, 132. *Kaviḥ*.

123. सर्वगः - (M) *Sarvagaḥ* :- 'Going everywhere', 'pervading everywhere.' सर्वत्र गच्छति इति सर्वगः । The Lord is the cause and the universe is the effect. As the cause pervades

the effect just like mud in the pot or gold in the ornament or cotton in the cloth the Lord is there in each and everything of this universe.

124. सर्वविद्-भानुः - (M) *Sarva-vid-bhānuḥ* :- 'Knower and illuminator of all.' He knows everything and illuminates each and everything that exists in this world. It is said :-

तमेव भान्तमनुभावित सर्वम् तस्य भासा सर्वमिदं विभाति ॥

- Katha Up. II.2.15

'He illuminates and everything else illuminates following Him.' All are illumined by His light. See -

यदादित्यगतं तेजो जगद्भासयतेऽखिलम् ।
यच्चन्द्रमसि यच्चाग्नौ तत्तेजो विद्धि मामकम् ॥

- *Gītā* XV.12

'The light of the Sun that illumines all in this world, that which is in the moon and in fire, that light know is from Me.'

125. विष्वक्सेन - : - (M) *Viṣvaksenaḥ* :- 'From whom the army of enemy i.e. demons run away from everywhere in all the quarters is Viṣvak-senaḥ.' No army can stand before Him. The stories are not wanting in Indian Mythology where this truth, the might of the Lord Viṣṇu, is narrated. If we try to interpret this world spiritually we can say no army like lust, anger, greed, temptation, pride, arrogance etc. would stay before Him.

126. जनार्दनः - (M) *Janārdanaḥ* :- (1) 'The killer of the demons named Jana' who were staying in the sea. जनान् समुद्रनिवासिनो जननामकान् असुरान् अर्दयति । (अर्दहिंसायाम् - *arda* means 'to kill'). (2) People of the world are demanding from Him *dharma, artha, kāma* and *mokṣa* जनैः अर्द्यते (अर्द याचने) - *arda* means 'to demand'. (3) He who destroys the *Jana* i.e. birth of his devotees i.e. He liberates them from the world. (4) He who creates the worlds (जनयति उत्पादयति लोकान् ब्रह्मरूपेण) as Brahmā and destroys them as Shiva (अर्दयति हन्ति शिवरूपेण) (5) He goes to the people for their protection जनान् लोकान् अर्दति प्राप्नोति (6) He who kills the wicked persons. जनान् दुर्जनान् अर्दति हिनस्ति इति जनार्दनः । (7) In the commentary on the *Bhagavad Gītā* the commentator named Shankaranand explains this word as

जनं जननं तत्कारणम् अज्ञानम् च स्वसाक्षात्कारेण अर्दयति हिनस्ति इति जनार्दनः ।

'One who destroys the birth and its cause ignorance by his *darśana* is *Janārdana*.'

127. वेदः - (M) *Vedaḥ* :- 'The Giver of Knowledge.' वेदयति इति वेदः । See -

तेषामेवानुकम्पार्थमहमज्ञानजं तमः ।
नाशयाम्यात्मभावस्थो ज्ञानदीपेन भास्वता ॥

- *Gītā* X.11

'Out of compassion for them, I, lodged in their self, lit the blazing lamp of knowledge and destroy the darkness which is born of the ignorance.'

So the Lord is the Giver, the Bestower of the knowledge. वेदाः शास्त्राणि विज्ञानमेतत् सर्वं जनार्दनात् It is said in the final portion of this text which means vedas, scriptures, science all come from Janārdana.

The words 'Veda' is derived and explained in various ways -

(1) विद् ज्ञाने - *Vid* means 'to know'. By which one can obtain knowledge is Veda.

(2) विद् लाभे - *Vid* means 'to obtain', 'to acquire' By which one can obtain the knowledge of the Highest Reality is Veda.

(3) विद् सत्तायाम् - *Vid* means 'to Exist' In which the existence of knowledge or god is described is Veda.

(4) विद् विचारणे - Vid 'to think', 'to contemplate' By which one can contemplate on the god is Veda.

It is said -

सत्तायां विद्यते ज्ञाने वेत्ति विन्ते विचारणे ।
विन्दते विन्दति प्राप्तौ श्यन्लुक्श्नम्शेष्विदं क्रमात् ॥

(5) Swami Dayanandji has given in his

commentary on Rigveda - विन्दति, जानन्ति विद्यन्ते भवन्ति, विन्दति अथवा विन्दते लभन्ते, विन्दन्ति विचारयन्ति सर्वे मनुष्या: सर्वा: सत्यविद्या यैर्येषु वा तथा विद्वांसश्च भवन्ति ते वेदा: ।

(6) In the *Gītā* the Lord Himself has said वेदैश्च सर्वैरहमेव वेद्य: । - 'I am to be knwon by all the Vedas.' Thus Viṣṇu is to be known with the help of Vedas. This is our tradition.

128. वेदवित् - (M) *Vedavit* :- 'One who knows the Veda.' The Lord says वेदान्तकृत् वेदविदेव चाहम् । (*Gītā* 15.15) 'I am the creator of the Vedas and I know the Vedas too.' In Rigveda it is said that one who is the master of this universe and stays in the highest sky knows this यो अस्याध्यक्ष: परमे व्योमन् त्सो अङ्ग वेद । (RV. X.129.7)

129. अव्यङ्ग: - (M) *Avyaṅgaḥ* :- 'Perfect.' *Aṅga* means the limb of body. *Aṅga* means one without limb i.e. disable. And *a-vi-aṅga* means one who is not disabled i.e. perfect. The Lord is the most perfect. Up. says -

तदव्ययं यद् भूतयोनिं परिपश्यन्ति धीरा: ।

- Mu. Up. I.1.6

लोकाध्यक्ष: सुराध्यक्षो धर्माध्यक्ष: कृताकृत: ।
चतुरात्मा चतुर्व्यूहश्चतुर्दंष्ट्रश्चतुर्भुज: ॥ २८ ॥

133. *Lokādhyakṣaḥ*, 134. *Surādhyakṣaḥ*, 135. *Dharmā-dhyakṣa*, 136. *Kṛtākṛtaḥ*, 137. *Caturātmā*, 138. *Caturvyūhaḥ*, 139. *Caturdanstra*, 140. *Chatur-bujaḥ*.

133. लोकाध्यक्ष: - (M) *Lokādhyakṣaḥ* :- 'One who is the Master of all the worlds.' He is the Superior and rules even *Prakṛiti* so that she can create the whole world of movables and immovables. See

मयाध्यक्षेण प्रकृति: सूयते सचराचरम् ।

- *Gītā* IX.10

'The *Prakṛti* creates movables and immovables under My supervision.'

Thus He is the अध्यक्ष of everything sentient or insentient in the world.

'Those self-controlled persons visualise Him who is imperishable i.e. perfect and who is the cause of all created beings.' He is perfect in all respect पूर्णमद: पूर्णमिदं... etc. is wellknown.

130. वेदाङ्ग: - (M) *Vedāṅgaḥ* :- 'Whose limbs are Vedas.' All the Vedas are believed to be the limbs of Almighty.

131. वेदवित् - (M) *Vedavit* :- 'One who contemplates on Veda.' वेदान् विन्ते विचारयति He who thinks about the Vedas. (This meaning is different from वेदवित् 128). It is said अनन्ता वै वेदा: - 'Vedas i.e. the knowledge is endless.' No one person can acquire all the existing knowledge in this world. Only in Lord that ability abides. Hence He is the real वेदवित् in the true sense of the term. Only by His grace one can contemplate on Vedas.

132. कवि: - (M) *Kaviḥ* :- 'Seer.' One who is Rishi. ऋषि can be a *kavi*. नानृषि: कविर्भवति । 'One who is not Rishi-seer cannot be a *kavi*.' In the *Gītā* the Lord is said to be *kavi* - कविं पुराणमनुशासितारम् (*Gītā* VIII.9)

134. सुराध्यक्ष: - (M) *Surādhyakṣaḥ* :- 'The chief of the gods.' He is the Master, the President and the controller of the gods. Whenever the gods are in trouble they rush to Him for protection. Morcover without His wish neither the wind can blow nor the Sun can shine, nor the fire can burn. So He is the real presider of gods.

135. धर्माध्यक्ष: - (M) *Dharmādhyakṣaḥ* :- 'The President of all the religious activities' He looks upon the religious and non-religious

activities of all the creatures and He bestows the fruits of those activities accordingly also.

136. कृताकृतः - (M) *Kṛtākṛtaḥ* :- (1) 'He is all that is created (कृतः) and not created (अकृतः).' Thus He is the cause and the effect of the universe. (2) Or it may be interpreted as one who is capable of making any created (कृत्) thing uncreated (अकृत) He is कर्तुमकर्तुमन्यथाकर्तुं समर्थः । He is capable to do anything, undo anything or to do otherwise.

137. चतुरात्मा - (M) *Caturātmā* :- 'Whose self is Four-fold.' The word four-fold is explained in various ways (1) Brahmā, Dakṣa, Prajāpati, Kāla and all the creatures are the *Vibhūtis* of god. (2) Viṣṇu, Manu, Kāla and all creatures are His *Vibhūtis*. (3) Rudra, Kāla, Yama and all beings are His Vibhūtis. (4) Jāgrat, Svapna, Suṣupti and Turīya these four conditions are His soul. (5) Sthūla, Sūkṣma, Kāraṇa and Mahā-Kāraṇa these four are His souls.

138. चतुर्व्यूहः - (M) *Caturvyūhaḥ* :- 'Having four Forms.' It is believed and is described in Mahābhārata as well as many Purāṇas that the Lord assumes four forms viz., Vāsudeva, Saṁkarṣana, Pradhyumna and Aniruddha. They are not different but the four forms of one and the same Lord Viṣṇu.

139. चतुर्दंष्ट्रः - (M) *Caturdaṁṣṭra* :- 'Having four canine teeth.' When the Lord took the form of Nara-simha to protect His devotee Prahlāda and kill his father He has four such big cannine teeth. Hence He is known as *Catur-daṁṣṭra*.

140. चतुर्भुजः - (M) *Chatur-bhujaḥ* :- 'Four Armed.' The Lord Viṣṇu is having four hands in which He holds *śaṁkha* (coanch), *cakra* (discus), *Gadā* (mace) and *Padma* (lotus). They are supposed to be the symbols of *Dharma, Artha, Kāma* and *Mokṣa* respectively. In the *Gītā* Arjuna requests Lord to become चतुर्भुज as he was baffled by visualizing *Viśvarūpa*. See :-

किरीटिनं गदिनं चक्रहस्तमिच्छामि वां द्रष्टुमहं तथैव ।
तेनैव रूपेण चतुर्भुजेन सहस्रबाहो भव विश्वमूर्ते ॥

- *Gītā* XI.46

'I would see Thee even as before crowned and with Thy mace and discus. Assume Thy four-armed-shape, O thousand-armed, O form universal.'

भ्राजिष्णुर्भोजनं भोक्ता सहिष्णुर्जगदादिजः ।
अनघो विजयो जेता विश्वयोनिः पुनर्वसुः ॥ २९ ॥

141. *Bhrājiṣṇuḥ*, 142. *Bhojanam*, 143. *Bhoktā*, 144. *Sahiṣṇuḥ*, 145. *Jagadādijaḥ*, 146. *Anaghaḥ*, 147. *Vijayaḥ*, 148. *Jetā*, 149. *Viśvayoniḥ*, 150. *Punarvasuḥ*.

141. भ्राजिष्णुः - (M) *Bhrājiṣṇuḥ* :- 'Illuminated.' The Lord is self-illuminated. He is not in need of any light of any other objects. On the contrary wherever the light or the illumination is found it is because of Him only. See :-

तमेव भान्तमनुभाति सर्वं तस्य भासा सर्वमिदं विभाति ।

- Kaṭh.Up. II.2.15

'When He shines all others shine following Him. By His light all others are illuminated.' Also see :- यदादित्यगतं तेजो (*Gītā* XV.12) etc.

142. भोजनम् - (N) *Bhojanam* :- 'Food.' The connotation of the word is wider than it normally appears as food taken by mouth. Anything which is enjoyed by our sense organs is also known as Āhāra or the *Bhojanam* of senses. All the objects of the world are also nothing but the forms of the Lord. Hence the Lord is called *Bhojanam*.

143. भोक्ता - (M) *Bhoktā* :- 'Enjoyer.' He is the creator and He is the Enjoyer of everything.

See :-

पुरुषः प्रकृतिस्थोऽपि भुक्ते प्रकृतिजान् गुणान् ।

- *Gītā* XIII.22

'The Lord is though residing in *Prakriti* enjoys the qualities of *Prakriti* also.'

Bojana, Bojya and *Boktā* all the three are the Lord Himself. Such words here indicate the अद्वैत philosophy. Where only 'one' exists, there is no duality at all.

144. सहिष्णुः - (M) *Sahiṣṇuḥ* :- 'One who is capable to suffer everything.' He is really the great. He is capable to do anything yet at times he even suffers without uttering even a word. The whole Yadavasthali took place i.e. all the members of Yadukula - the race of Yadus, - fought among themselves and killed one another yet the Lord has borne it without saying a word against it. (2) सहते means अभिभवति - defeats. He is capable of defeating any mighty enemy. Hence He is *Sahiṣnu*.

145. जगदादिजः - (M) *Jagadādijaḥ* :- Born in the beginning of the world.' *Jasad* world *ādi* first in beginning *Jaḥ* born. It is believed that in the beginning of the universe He was first born as *Hiraṇya-garbhaḥ* see - हिरण्यगर्भः समवर्तताग्रे भूतस्य जातः पतिरेक आसीत् । (RV. X.121.1) (See हिरण्यगर्भः 70)

146. अनघः - (M) *Anaghaḥ* :- 'Sinless.' अघः means sin and अन्-अघः means without sin. He is always free from all sorts of sins, impurities or short-commings. *Upaniṣad* says अपहतपाप्मा (Cha.Up. VIII.7.1).

Normal human being falls to the victim of vices like anger, lust etc. and indulges in sin. While the Lord is free from such things.

147. विजयः - (M) *Vijayaḥ* :- 'The Victorious.' One who is victorious (जयः) in a special manner (वि). The Lord is always victorious. The worldly victory is to defeat the enemy. But in the field of spirituality one is supposed to be victorious over one's ownself. It is easy to defeat external enemies but practically impossible to come over internal ones. But the Lord has suppressed both the external and internal enemies alike. Hence He is called *Vijayaḥ*.

148. जेता - (M) *Jetā* :- 'Successful.' He has defeated all. He is always successful in all sorts of battles. See - विजयः (147).

149. विश्वयोनिः - (M) *Viśvayoniḥ* :- (1) The cause of the universe. He has created the world. Hence He is the cause of the universe. (2) Whose cause is the world. The world is said to be the cause of the Lord. According to Mythology whenever the world and its dwelling were in trouble the Lord has to incarnate to save them. Thus the world is the cause of the manifestation of the Lord in different incarnations.

150. पुनर्वसुः - (M) *Punarvasuḥ* :- 'One who resides again and again in the bodies.' पुनः पुनः शरीरेषु वसति इति पुनर्वसुः । The soul has to enter into a body again and again because to enjoy the fruits of actions. And the Lord, as soul, enters into body again and again. Hence He is called *Punar-vasuḥ*.

उपेन्द्रो वामनः प्रांशुरमोघः शुचिरूर्जितः ।
अतीन्द्रः सङ्ग्रहः सर्गो धृतात्मा नियमो यमः ॥ ३० ॥

151. *Upendraḥ*, 152. *Vāmanaḥ*, 153. *Praṁśuḥ*, 154. *Amoghaḥ*, 155. *Śuciḥ*, 156. *Ūrjitaḥ*, 157. *Atīndra*, 158. *Samgrahaḥ*, 159. *Sargaḥ*, 160. *Dṛtātmā*, 161. *Niyamaḥ*, 162. *Yamaḥ*.

151. उपेन्द्रः - (M) *Upendraḥ* :- 'The Younger Brother of Indra.' He was born as the son of Aditi, in His *Vāmana*-incarnation. Here Indra, the cheif of gods was first born as the

son of Aditi. So the Lord Viṣṇu was the younger brother of Indra. Hence this name is given to Him. (2) The second explanation as found in *Harivaṁśa Purāṇa* means one who is above Indra (उपरि इन्द्रः) See :-

ममोपरि यथेन्द्रस्त्वं स्थापितो गोभिरीश्वरः ।
उपेन्द्र इति कृष्ण त्वां गास्यन्ति भुवि देवताः ॥

- Harivaṁśa II.1.46

152. वामनः - (M) *Vāmanaḥ* :- 'Vāmana is the fifth incarnation of Lord Viṣṇu.' वामनो ह विष्णुः आस (Śat. Brā. I.2.55) Vāmana was Viṣṇu says *Śatapatha-brāhmaṇa*. He had measured the whole world in His three steps. He went to the sacrifice of Bali, the king of demons. This story is narrated in more than one *Puraṇa*. (2) Vāmana means 'one worthy to be worshipped.' See वामनवासीनं विश्वे देवा उपासते । (Kath Up. II.5.3) All the gods are worshipping Vāmana who was sitting in the middle.

153. प्रांशुः - (M) *Praṁśuḥ* :- 'With vast body.' As soon as Bali, the king of demons gave the water of *Saṁkalpa* in the hand of Vāmana. He assumed a vast body to measure all the three worlds. This story is available in *Harivaṁśa*, *Bhagavata-Purāṇa* etc. When He assumed this *virāt* form the earth became His feet, Heaven became his head and the Sun and the moon His eyes.

154. अमोघः - (M) *Amoghaḥ* (also 110) :- 'Never failing.' *Moghaḥ* means failing, unsuccessful but such words do not exist for the Lord Viṣṇu. His all activities are always invariably successful. Hence He is called *amoghaḥ*. His one name is Vijaya. (See No. 147)

155. शुचिः - (M) *Śuciḥ* :- 'Pious, clean.' He Himself is always pure, pious and without any malice or dirt. Anyone who remembers Him also becomes absolutely pure inwardly as well as outwardly.

पवित्रमपवित्रं वा सर्वावस्थां गतोऽपि वा ।
यः स्मरेत् पुण्डरीकाक्षं स बाह्याभ्यन्तरः शुचिः ॥

A person who is pious or impious, residing in any condition, remembers the lotus-eyed one i.e. the Lord Vishnu, becomes pure inwordly as well as outworldly.'

156. ऊर्जितः - (M) *Ūrjitaḥ* :- 'Full of infinite strength.' *Ūrjā* means strength. And such strength resides in Him at its highest. In His incarnation as Krishna He has killed so many demons even without using any weapon. When He was in Vrindavana. He says -

यद्यद्विभूतिमत्सत्त्वं श्रीमदूर्जितमेव वा ।
तत्तदेवावगच्छ त्वं मम तेजोंऽशसंभवम् ॥

- *Gītā* X.41

'Whatever beautiful and glorious creature thou seest in the world, whatever, being is mighty and forceful (among men and above man and below him), know to be a very, splendour, light and energy of Me and form of a potent portion and intense power of my existence.'

157. अतीन्द्रः - (M) *Atīndra* :- 'Better than Indra.' Viṣṇu is much more powerful than Indra. He is surpassing him in knowledge, strength, position etc. Whenever Indra is troubled by demons and was not in a position to come over them He has to seek the shelter of Viṣṇu. Thus He is surpassing Indra in many respects.

158. संग्रहः - (M) *Saṁgrahaḥ* :- 'One who stores.' Whenever there was the end of the whole creation in deluge Viṣṇu stores everything in Himself. Hence He is known as *Saṁgrahaḥ*. One who stores or holds everything.

159. सर्गः - (M) *Sargaḥ* :- 'Creation.' The whole earth is stored in His womb at the time of deluge, but at the time of creation Viṣṇu creates the whole universe from Himself. Hence He is called *Sargaḥ* = creation.

160. धृतात्मा - (M) *Dhṛtātmā* :- 'Who

holds Himself.' धृत: आत्मा येन स: One who has uphold His own self. The whole world is changing. While the Lord holds Himself as constant, unchanging and steady.

161. नियम: - (M) *Niyamaḥ* :- 'Ruler or appointer.' There is a law and order in the universe. This is maintained by the Lord. He is ruling over all the forces of nature. He appoints the sun, moon etc. to their offices to act properly. So He is ruler or appointer.

162. यम: - (M) *Yamaḥ* :- 'Controller.' He keeps under control all the internal and external forces. The mind, as per its nature would go downwards but He controls it and keeps it under his sway. Hence He is Yamaḥ = the Controller.

वेद्यो वैद्य: सदायोगी वीरहा माधवो मधु: ।
अतीन्द्रियो महामायो महोत्साहो महाबल: ॥ ३१ ॥

163. *Vedyaḥ*, 164. *Vaidyaḥ*, 165. *Sadāyogi*, 166. *Vīrahā*, 167. *Mādhavaḥ*, 168. *Madhuḥ*, 169. *Atīndriyaḥ*, 170. *Mahāmāyaḥ*, 171. *Mahotsāhaḥ*, 172. *Mahabalaḥ*.

163. वेद्य: - (M) *Vedyaḥ* :- 'One who is to be known.' In the Upaniṣad a question is asked, 'By knowing whom, Oh my Lord ! these all become known ?' कस्मिन् नु भगवो विज्ञाते सर्वमिदं विज्ञातं भवति । (Mu.Up. I.3). The answer is if the Highest Reality is known everything becomes known. Just as you know the gold as all the ornaments created out of it, become known to you. So He is the person to be known वेदैश्च सर्वैरहमेव वेद्य: । (*Gītā* XV.15) 'By all the Vedas I am to be known'.

164. वैद्य: - (M) *Vaidyaḥ* :- 'The Physician, Doctor.' He is the doctor who can remove the greatest of the diseases of the human being, namely the circle of birth and death. He is भवरोग वैद्य: a physician who can put an end to the diseases of birth and death.'

165. सदायोगी - (M) *Sadāyogi* :- 'Always yogi.' Yoga means to unite one's own self with Highest Reality. One who realizes such Yoga is yogi. He is such a *yogi* for ever.

166. वीरहा - (M) *Virahā* :- 'Destroyer of Heroes.' He, according to *Puraṇas*, has killed mighty heroes like Rāvana, Kumbhakarana, Shishupala, Kamsa, Shalva etc. Hence He is the Destroyer of Heroes. From the point of view of spirituality He destroys internal mighty heroes like sex, desire, greed etc.

167. माधव - (M) *Mādhavaḥ* (also 72 and 167) :- Here Śaṅkarācārya gives a new meaning. *Mā* means knowledge and *dhava* means husband or master. He is the Master of knowledge. Hence He is called *Mādhavaḥ*. See -

मा विद्या च हरे: प्रोक्ता तस्या ईशो यतो भवान् ।
तस्मान्माधवनामासि धव: स्वामीति शब्दित: ॥
- *Harivaṁśa* III.88.49

'Mā is said to be the knowledge of *Hari* and *dhava* is said to be master. You are the master of *vidya* hence you are called *mādhavaḥ*.'

168. मधु: - (M) *Madhuḥ* :- 'Honey.' (1) Honey is always sweet. So is the Lord. Hence He is called *Madhu*. (2) One more meaning of the word *Madhu* is nector. The Lord is nector also. When an aspirant reaches certain stage during his *Sādhanā* - practice he starts enjoying everything as sweet as honey. संपूर्ण जगदेव नन्दनवनं सर्वेऽपि कल्पद्रुमा: । - 'The complete world is Nanda-vana = the garden of gods and all (its inhabitants) are Kalpa-druma = wish-yeilding trees.'

169. अतीन्द्रियः - (M) *Atīndriyaḥ* :- 'Beyond the sense-organs.' The sense-organs like the eye, the tongue, the ear etc. are capable to enjoy form, taste or sound etc. But the Lord is bereft of form (रूप), test (रस), sound (शब्द) etc. Hence sense-organs cannot reach Him. By His power eyes can see the other things but eyes can not see Him. Same situation prevails in other organs like ear, tongue etc. So the Lord is beyond the sense-organs.

170. महामायः - (M) *Mahāmāyaḥ* :- 'Supreme master of *Māyā*.' *Māyā*, the illusory power is under the control of the Lord. He who seeks His shelter can come over it. This *Māyā* is divine and with the help of this *Māyā* the Lord makes all the individuals to rotate in the world like a thing placed on a machine. See -

दैवी ह्येषा गुणमयी मम माया दुरत्यया ।
मामेव ये प्रपद्यन्ते मायामेतां तरन्ति ते ॥

- *Gītā* VII.14

and

ईश्वरः सर्वभूतानां हृद्देशेऽर्जुन तिष्ठति ।
भ्रामयन् सर्वभूतानि यन्त्रारूढानि मायया ॥

- *Gītā* XVIII.61

The Lord like a great magician makes the whole world dance with the help of his divine power known as *Māyā*.

171. महोत्साहः - (M) *Mahotsāhaḥ* :- 'The great Enthusiast.' In the word GOD, the G stands for Generation, O for Operation and D for Destruction of the world. Thus who generates, operates and destroys the world is God. For all such activities one requires great enthusiasum and that is there in this great Lord.

172. महाबलः - (M) *Mahabalaḥ* :- 'Possessor of Supreme Strength.' The strength, vitality, power or prowess of the Lord are without any match in the world. He is a matchless warrior full of greatest strength. No one has even surpassed Him and none would be able to do so even in future. Hence He is the possessor of Supreme strength. He is omnipotent.

महाबुद्धिर्महावीर्यो महाशक्तिर्महाद्युतिः ।
अनिर्देश्यवपुः श्रीमानमेयात्मा महाद्रिधृक् ॥ ३२ ॥

173. *Mahābuddhiḥ*, 174. *Mahāvīryaḥ*, 175. *Mahāśaktiḥ*, 176. *Mahādhyutiḥ*,
177. *Anirdeśya-Vapuḥ*, 178. *Śrīmān*, 179. *Ameyātmā*, 180. *Mahādridhṛk*.

173. महाबुद्धिः - (M) *Mahābuddhiḥ* :- 'Possessor of the Supreme Intellect.' He is said omniscient - the knower of each and everything in this universe. To produce, maintain and annihilate this wonderful world one requires supreme intellect without which nothing would be possible. He is the master of such supreme intellect. He is the intelligence of all the intelligent people. Hence He is designated as Supreme Intellect. 'बुद्धिर्बुद्धिमतामस्मि (*Gītā* VII.10) 'I am the intelligence of intelligent persons' says the Lord in *Gītā*.

174. महावीर्यः - (M) *Mahāvīryaḥ* :- 'Possessed of Great Strength.' Here Śaṅkarācārya takes the word *vīrya* in the sense of semen in the form of *avidyā*-ignorance which is the root cause of the creation. This great *avidyā* resides in Him. *Vīrya* is the essence behind all the creative activities and that is there in its best in the Lord.

175. महाशक्तिः - (M) *Mahāśaktiḥ* :- 'All-powerful.' Lord is able to do whatever He likes to do. He is capable of creating the whole universe. He can destroy all the three types of miseries

of the people and He can annihilate any evil within no time. In short He is All-powerful.

176. महाद्युतिः - (M) *Mahādhyutiḥ* :- 'Possessed of Great splendours light.' In fact He is the real light behind all that is illuminating in this world. Sanjaya has described His light as -

दिवि सूर्यसहस्रस्य भवेद्युगपदुत्थिता ।
यदि भाः सदृशी सा स्याद् भासस्तस्य महात्मनः ॥
Gītā XI.12

'If the light of thousand Suns arise at a time in the sky then, perhaps, that light could be equal to the light of the Lord.

177. अनिर्देश्यवपुः - (M) *Anirdeśya-Vapuḥ* :- 'Having Indescribable Form.' He is subtler than the subtlest and greater than the greatest. Hence His form is beyond the words. One can not describe it with the help of speech. It is said -

यत् वाचा नाभ्युदितं येन वागभ्युद्यते ।
तदेव ब्रह्म त्वं विद्धि नेदं यदिदमुपासते ॥
Kena Up. I.4

178. श्रीमान् - (M) *Śrīmān* :- 'Full of Glory.' *Śrī* is glory and it is always with Him. *Śrī* means the Mother Lakśmi. She constantly remains with Him. He is full of wealth, glory, beauty etc. Hence He is called *Śrīmān* - full of glory.

179. अमेयात्मा - (M) *Ameyātmā* :- 'Whose soul is immeasurable.' (अमेय) all the objects of the world are measurable in terms of time, place or matter. But He is beyond time, place or matter. Hence He is immeasurable. He is unseen, uncatchable, without any colour or limbs. How one can measure Him ?

180. महाद्रिधृक् - (M) *Mahādridhṛk* :- 'Supporter of Great Mountain.' (1) When the gods and demons started churning the ocean the great mountain Meru was the churning stick. It started sinking into the earth. The Lord took the form of a tortoise (कच्छपरूप) and has supported that great mountain Meru. (2) According to one another story Indra, the god of gods became angry on the inhabitants of Vrindavan as they had stopped his sacrifice and worshipped the Govardhan mountain. Indra started pouring heavy rain and in order to protect His devotees the Lord Krishna held the Goverdhana mountain on his left hand. Hence He is called supporter of Great Mountain.

महेष्वासो महीभर्ता श्रीनिवासः सतां गतिः ।
अनिरुद्धः सुरानन्दो गोविन्दो गोविदां पतिः ॥ ३३ ॥

181. *Maheśvaraḥ*, 182. *Mahībhartā*, 183. *Śrīnivāsaḥ*, 184. *Satāmgatiḥ*,
185. *Aniruddhaḥ*, 186. *Surānandaḥ*, 187. *Govindaḥ*, 188. *Govindām Patiḥ*.

181. महेष्वासः - (M) *Maheśvaraḥ* :- 'Weilder of Great Bow.' There are three bows which are regarded as the great. (1) *Gāndiva* of Arjuna (2) *Pāśupat* of the Lord Shiva, and (3) *Śārṅga* of the Lord Viṣṇu. The Lord weilds this great bow in His hand. Hence He is called the weilder of the Great Bow.

182. महीभर्ता - (M) *Mahībhartā* :- 'The supporter of the Earth.' According to Puranic tradition a demon named Hiranyākṣa practised great penance and became all powerful. He, to the troubled the people, took the whole earth into neither region. The Lord assumed the form of Great Boar (महावराह), and rescued the earth after killing that demon. Hence He is known as the supporter of the Earth.

183. श्रीनिवासः - (M) *Śrīnivāsaḥ* :- 'Abode of *Śrī* i.e. Lakṣmī.' The goddess of the wealth always stays on the chest of the Lord. In Bhāgavata Gopis have said वक्षःश्रियेकरमणं च भवाम दास्यः -

'We have become your servants on looking at your chest which is the sporting place of *Śrī*.' In other words Lakṣmī is tickle. She never stays at one place in the world but she is there permanently on the chest of the Lord Viṣnu.

184. सतां - गतिः - (F) *Satāmgatiḥ* :- 'Final Goal of Saints.' Persons who are striving for liberation in this world the Lord is the final goal. Once anyone atains Him one has not to return to this transitory world. Hence He is the *gatiḥ* - the final goal. See - गतिर्भर्ता प्रभुः साक्षी - *Gītā* IX.18.

185. अनिरुद्धः - (M) *Aniruddhaḥ* :- 'Never obstructed or controlled by anybody.' He is so powerful, mighty and full of irresistible strength that none could come in His way and that control or obstruct Him. He is Allmighty in the true sense of the term. The *Purāṇas* are the witness to this fact that in His innumerable incarnations, times without numbers, the demons had come in His way to obstruct Him but without any exception, all have miserably failed.

186. सुरानन्दः - (M) *Surānandaḥ* :- 'Bestower of pleasure to the gods.' Normally the gods are supposed to be happy creatures compared to human beings. But their happiness comes either to end or at a stake when the demons knock at the doors of Heaven. They are driven out from their permanent abodes. They rush to the Lord Viṣnu and He restores their pleasure by annihilating their enemies. So He is called 'the Bestower of pleasures to the gods.'

187. गोविन्दः - (M) *Govindaḥ* :- 'Protector of earth or Protector of cows.' This word is explained in various ways by my revered Gurudeva Swami Shri Gangeshwaranandji in the following manner. (1) In various ages the earth (गाम्) is suppressed by the demons and the Lord rescues it by His mighty power. Hence He is called Govinda.

युगे युगे प्रणष्टां गां विष्णुर्विन्दति तत्त्वतः ।
गोविन्देति ततो नाम्ना प्रोच्यते ऋषिभिस्तथा ॥

(2) By *go* i.e. by speech i.e. the sentences of the Vedas and the Upaniṣads. He becomes known. Hence He is called *Govindaḥ*. गोभिः वाणीभिः वेद-वेदान्त-वाक्यैः वेद्यते असौ पुरुषः इति गोविन्दः ।

(3) The knower obtains Him by speech so He is *Govindaḥ*. गोभिः विन्दति यं पुरुषं तत्त्वज्ञा इति गोविन्दः ।

(4) One who protects the speech of the Vedas, earth and cows and heaven is *Goivndaḥ*. गां वेदशास्त्रमयीं वाणीं भुवं धेनुं स्वर्गं वा विन्दति पालयति इति गोविन्दः ।

(5) Who is the protector of the heard of cows is *Govindaḥ*. He had caused the cows to gaze in His incarnation as Krishna is very well-known.

(6) '*go*' means sense organs with the mind as main and who inspires them is *Govindaḥ*. गावः मनप्रधानानि इन्द्रियाणि तेषां विन्दः प्रेरकः ।

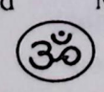
(7) In the commentary of Śaṅkarācārya a quotation from *Mahābhārata* is given as -

नष्टा वै धरणीं पूर्वमविन्दं वै गुहागतम् ।
गोविन्द इति तेनाहं देववैर्वाग्भिरभिष्टुतः ॥

Formally I have obtained the earth which was dragged in the cave of nether region. Hence I was praised in words as *Govinda* by the gods.'

In short the Lord Viṣnu has protected Vedas, earth, speech, cows. Hence He is *Govinda*. Mark that the world (गो:) *goh* has all the four different meaning in Sanskrit.

188. गोविदां पतिः - (M) *Govidām Patiḥ* :- 'The Lord of the scholars who know the Vedas' (गो:) one who knows the speech is गोविद् i.e. the scholar or Vedic seer. The Lord is the Master of such scholars, wise ones or the seers.



मरीचिर्दमनो हंसः सुपर्णो भुजगोत्तमः ।
हिरण्यनाभः सुतपाः पद्मनाभः प्रजापतिः ॥ ३४ ॥

189. *Maricih*, 190. *Damanh*, 191. *Hamsah*, 192. *Suparnah*, 193. *Bhujagottamah*, 194. *Hiranya-nābhah*, 195. *Sutapāh*, 196. *Padma-nābhah*, 197. *Prajāpatih*.

189. मरीचिः - (M) *Maricih* :- 'The Light of the Light.' The Lord is the splendour of the splendorous. He has said in the *Gītā* 'तेजस्तेजस्विनामहम्' (*Gītā* X.36) 'I am the light in all effulgences.' See - महाद्युतिः (176), भ्राजिष्णुः (141) and सर्वविद् भानुः (124).

190. दमनः - (M) *Damanh* :- 'The controller.' He is the controller of all sorts of evils and demonic qualities in the world. He even in the form the Sun controls the idle people; awakens them and compells them to act. God is really an enemy of idle people. In Veda it is said घ्नन्ति प्रमादम् अतन्द्राः - 'The gods kills the idle one without being idle on their part.'

191. हंसः - (M) *Hamsah* :- 'I am that Individual soul ultimately identified with the cosmic soul. अहम् - *aham* means I and सः - *sah* means that Ultimate Reality known as परम् ब्रह्म. A person says सः अहम् i.e. I am that Brahman अहं ब्रह्मास्मि. When this सः अहम् is read or pronounced from right to left it becomes हंसः This हंस is the individual soul. Goraksha-natha says -

हकारेण बहिर्याति सकारेण विशेन्मरुत् ।
हंसः हंसेति मंत्रोऽयं सर्वजीवा जपन्ति तम् ॥
गुरुवाक्योत् सुषुम्णायां विपरीतो भवेज्जपः ।
सोऽहं सोऽहमिति प्राप्तो मंत्रयोगः स उच्यते ॥

- Yogabīja 146, 147

It is also worth noting that in Indian tradition the Hamsa stands for the soul and the saint who has elevated his soul is known as Parama-hamsah.

192. सुपर्णः - (M) *Suparnah* :- 'Beautiful winged Bird.' In Veda we come accross a *mantra*

द्वा सुपर्णा सयुजा सखाया समानं वृक्षं परि षस्वजाते ।
तयोरन्यः पिप्पलं स्वाद्वत्ति अनश्नन्नन्यो अभि चाकशीति ॥

- RV. I.164.20

'The two friendly birds with beautiful wings are sitting on the same tree. Out of those two, one eats the tasty fruits of *pipal* tree and the another one is the witness without eating.' Here the one bird is the worldly soul who enjoys the fruit and the second one who has rejected to eat is God Himself. Hence the Lord is *suparna* a beautiful-winged Bird.

193. भुजगोत्तमः - (M) *Bhujagottamah* :- 'The Best Serpent.' In Indian mythology *ananta* is said to be the best serpent, whose another name is *śeṣa-nāga*. He holds the earth on his hood. This *ananta nāga* is the *vibhuti* of the Lord. See - अनन्तश्चास्मि नागानाम् । (*Gītā* X.29) So the Lord is the Best serpent.

194. हिरण्यनाभः - (M) *Hiranya-nābhah* :- *Hiranya* means gold and *nābhah* means the navel. Hence the verbative meaning of the word would be whose navel is shining like a gold or whose navel is as auspicious as gold. It is believed that from the navel of the Lord a lotus was originated and Brahma - the *Hiranyagarbhah* was born out of that Lotus. Hence, according to some, Visnu is called here *Hiranya-nābha* as his neval supports *Hiranya-garbhah* i.e. Brahmā.

195. सुतपाः - (M) *Sutapāh* :- 'Having the Best Tapas (penance).' It is said that स तपः तप्त्वा इदमेतदसृजत् 'He, after practising *tapas*, created this world.' The Lord has undergone good deal of *Tapas* before creating this Universe. Hence He is called here सुतपाः - 'Having Best Tapas'.

196. पद्मनाभः - (M) *Padma-nābhaḥ* (also see 48) :- 'Having lotus-like neval.' Here this word is differently interpreted by Śaṅkarācārya. (1) Whose neval is round as the lotus, hence beautiful. (2) He who resides in the lotus like heart. The soul resides in the heart which is often compared with lotus. The Lord likes to reside in the lotus like pure heart of His devotee.

197. प्रजापतिः - (M) *Prajāpatiḥ* :- 'The Lord of creation.' There are three forms of the one and the same Highest Reality. He taking refuge in *Rajoguna* creates the universe, and that time He becomes *Prajapatīḥ* or Brahmā. In *Satvaguna* as Viṣṇu He maintains and in *Tamoguna* as Śiva He destroys the world. See :- रजोजुषे जन्मनि सत्त्वहेतवे...

अमृत्युः सर्वदृक् सिंहः सन्धाता सन्धिमान् स्थिरः ।
अजो दुर्मर्षणः शास्ता विश्रुतात्मा सुरारिहा ॥ ३५ ॥

198. *Amṛtyuḥ*, 199. *Sarva-dṛk*, 200. *Simhaḥ*, 201. *Sandhātā*, 202. *Sandhimān*, 203. *Sthiraḥ*, 204. *Ajaḥ*, 205. *Durmarṣaṇaḥ*, 206. *Śāstā*, 207. *Viśrutatmā*, 208. *Surārihā*.

198. अमृत्युः - (M) *Amṛtyuḥ* :- 'Immortal. One without death.' All the objects in this world are born that is they come to existence, they grow, undergo change, they are modified, they face decay and ultimately they die or perish. But the Lord is free, totally free from all such changes. He is immortal, death can not approach Him.

199. सर्वदृक् - (M) *Sarva-dṛk* :- 'Omniseer.' He sees everything and He knows everything. He is omniscient, omnipotent and omniperceiver also. Nothing remains out of His sight.

200. सिंहः - (M) *Simhaḥ* (also 488) :- 'The Killer.' The word is derived from the root हिंस्. Here the *sa* and *ha* are interchanged and the word सिंह is formed from हिंस्. The Lord in the form of Śiva destroys everything. On the other hand the lion is said to be the *Vibhūti* of the Lord. मृगाणां च मृगेन्द्रोऽहम् (*Gītā* X.30) 'I am the lion among the animals.'

201. सन्धाता - (M) *Sandhātā* :- 'The Regulator.' Thousands and thousands of people are doing actions. All actions have reactions i.e. they invariably bear fruits. This is a scientific law. But the question arises who is there to regulate the action, its fruit and a person who has committed that action ? The answer is, Lord Viṣṇu. He is the greatest regulator of actions and fruits.

202. सन्धिमान् - (M) *Sandhimān* :- 'The Enjoyer.' As the regulator or co-ordinator of the actions and the fruits He is the Lord and in the same manner, He is the enjoyer of the fruits also. He is everything. He pervades everything. He is there in each and everything. So He must be enjoyer too. See - अहं हि सर्वयज्ञानां भोक्ता च प्रभुरेव च । - *Gītā* IX.24 or उपद्रष्टाऽनुमन्ता च भर्ता भोक्ता महेश्वरः । - *Gītā* XIII.22.

203. स्थिरः - (M) *Sthiraḥ* :- 'Steady', 'Firm'. All the objects of the world are unsteady. They are moving, changing or shaking at any moment. But the Lord is steady or firm at all the times and at all the places. See — स्थाणुः (28).

204. अजः - (M) *Ajaḥ* (Also 95 and 501) :- 'Unborn.' All other things in the world are born or created while the Lord is neither born nor created. Hence He is (अ) not (जः) born. See - अजो नित्यः शाश्वतोऽयं पुराणो... *Gītā* II.20. (2) अज् means गति - to move and क्षेपण to throw. (अज् गतिक्षेपणयोः) Hence अजति means गच्छति - moving or going and क्षिपति - throwing. Thus one who moves is also अजः । In Vedas we have reference to अज एकपादः See - RV. X.117.8.

205. दुर्मर्षण: - (M) *Durmarṣaṇaḥ* :- 'Unbearable by Enemies.' Normally wicked, cruel persons with their demonic qualities trouble the whole world. They become unbearable for human beings as well as for gods. But when the Lord incarnate to control them or punish or annihilate them they can not face the Lord. The Lord proves more than a match for them and unbearable. They enter the battle-field with the roar of a lion but run away with the tail of a rat because the very sight of the Lord is unbearable for them.

206. शास्ता - (M) *Śāstā* :- 'The Ruler.' The rules are prevailing in nature. There exists law of uniformity of nature. This is accepted by modern science too. The fire burns and the water wets. Who is ruling over all the agents of Nature ? The real useen ruler of the whole universe is the Lord, ruler of the whole universe is the Lord Viṣṇu as His name suggests has entered in each and every portion of the universe. He is the unique ruler universally accepted. His rule is administered by the scriptures. He has given them to us to follow and be happy.

207. विश्रुतात्मा - (M) *Viśrutatmā* :- 'The Famous or Well-known Soul.' *Viśruta* means famous. In *Vedas*, *Upaniṣads*, *Gītā* or *Purāṇas* the Lord is described in very loud terms. He and His exploits are narrated in most charming phrases so that the mind of the devotees would be easily attracted towards Him. No one is more famous, more known or enjoys such a name in the world as the Lord is. Hence He is the most famous soul.

208. सुरारिहा - (M) *Surārihā* :- 'The killer of the Enemies of the gods.' Whenever the gods are troubled by their enemies-demons they have rushed to the Lord and assuming various ways or incarnating in different forms the Lord has successfully destroyed the enemies of the gods. (2) There are internal enemies of a person who is aspiring to liberate himself. They are lust, anger, passion etc. They are the ofsprings of ignorance. The darkness of ignorance is dispelled by the Lord out of mercy, by lightening the lamp of knowledge in their hearts. See - तेषामेवानुकम्पार्थमहमज्ञानजं तम: । नाशयाम्यात्मभावस्थो ज्ञानदीपेन भास्वता ॥ - *Gītā* X.11.

गुरुर्गुरुतमो धाम सत्य: सत्यपराक्रम: ।
निमिषोऽनिमिष: स्रग्वी वाचस्पतिरुदारधी: ॥ ३६ ॥

209. *Guruḥ*, 210. *Gurutamaḥ*, 211. *Dhāma*, 212. *Satyaḥ*, 213. *Satya-Parākramaḥ*, 214. *Nimiṣaḥ*, 215. *Animiṣaḥ*, 216. *Sragvi*, 217. *Vācaspati-rudāradhiḥ*.

209. गुरु: - (M) *Guruḥ* :- 'Preceptor.' Preceptor who leads an aspirient to the path of liberation. The Word is explained in a most scholastic manner by my Guru Swami Gangeshwara-nandji Maharaja as under -

(1) गुर्वी उद्यमने - गूर्वति उद्यच्छति - He who puts his efforts to release his disciple from this world is Guru.

(2) गृ सेचने - गरति शिष्यदक्षिणे कर्णे गुरुमन्त्रामृतं सिञ्चति - One who pours nectar in the form of गुरुमन्त्र - *Guru-mantra* in the right ear of his desciple is *Guru*.

(3) गृ निगरणे - गिरति सविलासाविद्यां ग्रसते - He who deavours the ignorance (of his disciple) along with all its formations is *Guru*.

(4) गृ शब्दे - गृणाति ब्रह्मतत्त्वमुपदिशति - One who speaks (the words) i.e. preaches about the Highest Reality, Brahman is *Guru*.

(5) गृ विज्ञाने - गारयते विजानाति - He who himself knows and preaches to others about the truth in the life is *Guru*.

There is an appropriate description of Guru in अमनस्कयोग written by गोरक्षनाथ-

दृष्टिः स्थिरा यस्य विनापि दृश्यात्
वायुः स्थिरो यस्य विना प्रयत्नात् ।
मनः स्थिरं यस्य विनावलम्बात्
स एव योगीः स गुरुः स सेव्यः ॥

'Whose sight is steady without any object
Whose breath is firm without any effort
Whose mind is steady without any substratum
He is the yogi, the Guru, He is to be worshipped.'

So called *Gurus* of the modern world would hardly come up to these standards. They should be rejected like a cup of poison. One should accept Lord as one's *Guru*. It is rightly said कृष्णं वन्दे जगद्गुरुम् । no one is better than Krishna so far as the question of Guru is concerned.

210. गुरुतमः - (M) *Gurutamaḥ* :- 'The Best Preceptor.' The Lord is the Best Preacher. He has preached Arjuna on the battle field and that preaching, viz., *Gītā* is the best spiritual guide for any aspirant of any religion in the world to reach final goal. He is always concerned for the betterment of human beings as they are after all His creations. So when He has created the world He gave *Vedas* - the constitution of the universe, so that any individual can reach upto salvation. Even after that whenever there was any religious crisis He has incarnated Himself and preached the world in one way or other. Hence He is the Better *Guru*, the Best *Guru*.

211. धाम - (M) *Dhāma* :- 'Light.' He is the real light of the light नारायणः परो ज्योतिः (ना.उप. XIII.1) '*Nārāyaṇa* is the Highest Light' says *Nārāyaṇa Upaniṣad*. In the *Gītā* Arjuna tells Him - परं ब्रह्म परं धाम पवित्रं परमं भवान् । (*Gītā* X.12) 'you are the Highest Brahman, Highest Dhāma and the Highest purity.' Brahman i.e. the Lord is referred to as Dhāma in *Muṇḍakapaniṣad* तस्यैष आत्मा विशते ब्रह्म धाम । - Mu.Up. III.2.4.

212. सत्यः - (M) *Satyaḥ* (Also 106 and 869) :- 'Truth.' Brahman is often described by scholars and scriptures as *Satyam Jñānam Anantam* - Truth - knowledge and infinite. Lord too is the same. In *Bhāgavatā Purāṇa* He is praised as -

सत्यव्रतं सत्यपरं त्रिसत्यं
सत्यस्य योनिं निहितं च सत्ये ।
सत्यस्य सत्यमृतसत्यनेत्रं
सत्यात्मकं त्वां शरणं प्रपद्ये ॥

- *Bhā.Pu.* X.1.

213. सत्यपराक्रमः - (M) *Satya-Parākramaḥ* :- 'Whose valour is true - never failing.' The Lord is full of valour and valourous deeds. Wherever He has exhibited His strength He has never failed. He is ever successful as He Himself is truth (See सत्यः 106, 212, 869). We know सत्यमेव जयते नानृतम् (Mu.Up. III.1.6) 'Truth only prevails not untruth'. So He is always full of successful, prevailing actions which triumph in all respects.

214. निमिषः - (M) *Nimiṣaḥ* :- 'With closed eyelids.' The Lord when sits in *Yoga-nidrā* He closes His eyes, and becomes inword. A *yogī* who is practising *yoga* is also supposed to close his eyes, try to be introvert and enjoy the bliss which is already tuned. The Lord is ever enjoying such bliss by keeping His eyes closed.

215. अनिमिषः - (M) *Animiṣaḥ* :- 'With opened eyes, unclosed eyes.' This world is explained by Śaṅkarācārya in two ways. (1) The eyelids are not closed means when the Lord incarnated as a fish (मत्स्यावतार), His eyes remained opened forever because fish has no eye-lashes. (2) The Lord is full of knowledge and He is dwelling always in His own-self. So

his eyes, unlike those of an ignorant person, are always open. Eyes of the knowledgeable person are always wide-open.

216. स्रग्वी - (M) *Sragvī* :- 'Wearing Garland.' *Srak* (स्रक्) means garland and one who wears the garland is called *Sragvi* (स्रग्वी) The Lord adorns Himself constantly with वैजयन्तीमाला. This *mālā* i.e. garland is full of all the qualities of *Prakriti*. See - स्वमायां वनमालाख्यां नानागुणमयीं दधत् । - *Bhā.Up.* XII.11.11 According to Ādi Śaṅkarācārya the garland of the Lord is भूततन्मात्ररूपाम् means consisting of flowers in the form of five gross elements (भूत-पृथ्वी, जल, तेज, वायु and आकाश) and five subtle elements (तन्मात्र-शब्द, स्पर्श, रूप, रस and गन्ध)

217. वाचस्पतिरुदारधीः - (M) *Vācaspati-rudāradhiḥ* :- 'Master of speech with intelligence and with tolerence.' The Lord is the master of the speech. No one is more eloquent than He. At the sametime He bears an intelligence full of tollerance as He is always overflowing with the qualities like mercy, love, compassion, and the magnanimity of heart. See -

अपि चेत्सुदुराचारो भजते मामनन्यभाक् ।
साधुरेव स मन्तव्यः सम्यग्व्यवसितो हि सः ॥
क्षिप्रं भवति धर्मात्मा शश्वच्छान्तिं निगच्छति ।
कौन्तेय प्रतिजानीहि न मे भक्तः प्रणश्यति ॥

- *Gītā* IX.30, 31

'If even a man of very evil conduct turns to me with a sole and entire love, he must be regarded as a saint for the settled will of endeavour in him.'

'Swiftly he becomes the soul of righteousness and obtains eternal peace. This is my word of promise, O Arjuna, that he who loves me shall not perish.'

अग्रणीर्ग्रामणीः श्रीमान् न्यायो नेता समीरणः ।
सहस्रमूर्धा विश्वात्मा सहस्राक्षः सहस्रपात् ॥ ३७ ॥

218. Agraṇīḥ, 219. Grāmaṇīḥ, 220. Śrīmān, 221. Nyāyaḥ, 222. Netā, 223. Samiraṇaḥ, 224. Sahasramūrdhā, 225. Viśvātmā, 226. Sahasrākṣa, 227. Sahasrapāt.

218. अग्रणीः - (M) *Agraṇīḥ* :- 'Leader.' One who always goes ahead and leads others. (1) The Lord is the leader for a spiritual aspirant who strives for the liberation. He with mercy, holds the hand of such a person and leads him upto the peak of realization by which that fellow is liberated forever. (2) He has provided proper leadership to *Pāṇḍavas* in *Mahābhārata* war and made them victorious. So He is the leader.

219. ग्रामणीः - (M) *Grāmaṇīḥ* :- 'The leader of the Group (*grāma*).' He is invoked as the master of group (गणानां पतिः) in the Vedas. गणानां त्वा गणपतिं हवामहे । *Gaṇa* may mean the group of five gross elements - the earth, water, wind, fire and sky and He is the leader of these elements, means He keeps them under His control.

220. श्रीमान् - (M) *Śrīmān* (Also 22, 178 and 613) :- 'Full of Lustre.' Śrī means lusture and the Lord is always full of lustre. In fact no one possesses the lustre in a better manner than He does.

221. न्यायः - (M) *Nyāyaḥ* :- 'Full of justice.' The Lord is always full of justice. He gives His judgement based on the proofs provided by actions of each and every person. He makes no distinction when He is on the seat of judgement. He is the real judge.

222. नेता - (M) *Netā* :- 'The Leader.' The Lord is जगद्गुरुः; so He leads, protects guides each and every person. He maintains the machine of the world (जगद्-यन्त्र निर्वाहकः - शंकराचार्य) hence He is the Leader.

223. समीरणः - (M) *Samiraṇaḥ* :- 'Wind.' Who dwells in animals as wind. There are five types of Vāyu or wind in a person : (1) प्राण (2) अपान (3) व्याम (4) समान and (5) उदान. They are controlled by the Lord. He is also called प्राणस्य प्राणः in *Upaniṣad.*

224. सहस्रमूर्धा - (M) *Sahasramūrdhā* :- 'Having countless Heads.' In *Puruṣa-sūkta* of Rigveda Lord is described as सहस्रशीर्षा पुरुषः सहस्राक्षः सहस्रपात् । RV. X.90.1. Normally the word (सहस्र) *Sahasra* means thousand. But if we stick to this verbatim meaning it would create confusion. Lord has one thousand heads, one thousand eyes and one thousand legs. This would give us an untenable picture of one thousand heads and one thousand eyes. So here the word सहस्र means not only 'one thousand' but many, numerous, countless. This epithet suggests that His form is beyond our imagination.

225. विश्वात्मा - (M) *Viśvātmā* :- 'The soul (आत्मा) of the universe (विश्व).' The Lord is pervading everything He is everywhere in every particle. ईशावास्यमिदं सर्वम् - Īśa.Up. 1. 'This whole world is pervaded by the Lord.' Hence He is the Soul of the Universe.

226. सहस्राक्षः - (M) *Sahasrākṣa* :- 'Having Innumerable Eyes.' See the discussion of the word Sahastra in सहस्रमूर्धा (224). All the eyes in the world belong to Him as He is the master of all the creatures. As the king would say 'the eyes of my army-persons are my eyes.' So the eyes of all creatures are His eyes. Thus He is having inumerable or countless eyes.

227. सहस्रपात् - (M) *Sahasrapāt* :- 'Having countless legs.' See the discussion in सहस्रमूर्धा (224). This and other such epithets like सहस्रमूर्धा, सहस्रपात् have come from Rigveda's *mantra.* सहस्रशीर्षा etc. as quoted in 224. All such names are meant to suggest the matchless glory of the Lord. He is *Viśvarūpa* - Having the universal form, and He resides everywhere not an inch is left untouched or not pervaded by Him. So the legs of all creatures are His legs Hence He is called here as having contless legs.

आवर्तनो निवृत्तात्मा संवृतः सम्प्रतर्दनः ।
अहःसंवर्तको वह्निरनिलो धरणीधरः ॥ ३८ ॥

228. Āvartanaḥ, 229. Nivṛttātmā, 230. Saṃvṛtaḥ, 231. Sam-pra-tardanaḥ, 232. Ahaḥ-saṃvartaka, 233. Vahniḥ, 234. Anilaḥ, 235. Dharaṇī-dharaḥ.

228. आवर्तनः - (M) *Āvartanaḥ* :- 'The Mover (of the wheel of the world).' The wheel of the world is always rotating and that too in a specific manner. Who is the dynamic force ? The Lord is one who has set this wheel in the motion and countinuously keeping it on moving. While sitting in the hearts of all the creatures. See :-

ईश्वरः सर्वभूतानां हृद्देशेऽर्जुन तिष्ठति ।
भ्रामयन्सर्व भूतानि यन्त्रारूढानि मायया ॥
- *Gītā* XVIII.61

'The Lord, O Arjuna, is seated in the heart of all beings turning all beings mounted upon a machine by his *Māyā.*'

229. निवृत्तात्मा - (M) *Nivṛttātmā* :- 'Retired one.' The Lord has pervaded the whole universe, He is the primeval cause for the rotation of the wheel of the world, He is doing everything and yet He is totally retired, He acts with aloof consciousness. Though He is executing everything, He is retired from everything because He is not मूढ, but is धीरः । See :-

निवृत्तिरपि मूढस्य प्रवृत्तिरुपजायते ।
प्रवृत्तिरपि धीरस्य निवृत्तिफलभागिनी ॥

'The retirement of a dull-witted one turns out to be an engagement in actions while the constant engagement of a wise one results into the fruit of retreat.' Lord does not suffer from self-egoism, Hence He is always free.

230. संवृतः - (M) *Samvṛtaḥ* :- 'Fully veiled.' Though the Lord is everywhere yet He is totally veiled or covered in such a manner that all can not perceive Him. नाहं प्रकाशः सर्वस्य योगमायासमावृतः । - *Gītā* VII.25 'I am not evident to all as I am covered by *Yogāmāyā*. He is seen or obtained only by him, upon whom He bestows His grace.

231. संप्रतर्दनः - (M) *Sam-pra-tardanaḥ* :- 'Proper Destroyer or Persecutor.' He has all the capacity to destroy (तर्द् = to destroy) to persecute, to kill or annihilate. He is using His unique power in two ways. He kills the demons like Rāvaṇa or Kaṁsa and saves the good ones. Secondly he destroys the demoniac qualities of a devotee and makes him pure-hearted soul to reach Him. He either in the form of Rudra or Yama uses His this capacity. See - प्रतर्दनः (59).

232. अहःसंवर्तकः - (M) *Ahaḥ-saṁvartaka* :- 'The Dynamiser of the Day i.e. the Sun.' He is the cause of the day and night. He as the Sun rises in the east and starts the day as a result of which the whole world is totally set to work. Thus He is the Dynamiser in the form of the Sun. He as the inner *guru* guides the spiritual aspirant on the right path.

233. वह्निः - (M) *Vahniḥ* :- 'The Fire.' One who carries the oblations in sacrifies to the gods in Heaven is known as *Vahniḥ* (वह् to carry). This Fire god is also called Viṣṇu in the veda. See त्वमग्ने...

234. अनिलः - (M) *Anilaḥ* :- 'Wind.' This word is explained in four different ways. (1) One who has no abode (निलयः - abode) The wind has no abode or residence or house where it stays. Hence the Wind is *Anilaḥ*. (2) He has no beginning. Hence He is *A-nilaḥ* one without beginning. (3) One who does not take or accept anything (4) One who takes breath (अननात् अनिलः) All these are applicable to the wind and to the Lord who is called *Anilaḥ*.

235. धरणीधरः - (M) *Dharaṇī-dharaḥ* :- 'The supporter (धरः) of the earth (धरणी).' (1) According to the mythological belief the *ananta-nāga* is supporting the earth on its hood. The second name of Ananta is *śeṣa*. *Gītā* says - अनन्तश्चास्मि नागानाम् - *Gītā* X.29 'I am Ananta among the serpents.' (2) The Lord incarnated Himself as Boar and supported the earth. Hence He is the supporter of the earth.

सुप्रसादः प्रसन्नात्मा विश्वधृग् विश्वभुग् विभुः ।
सत्कर्ता सत्कृतः साधुर्जह्नुर्नारायणो नरः ॥ ३९ ॥

236. Suprasādaḥ, 237. Prasannātmā, 238. Viśvadhṛk, 239. Viśva-bhruk, 240. Vibhuḥ, 241. Sat-Kartā, 242. Sat-Kṛtaḥ, 243. Sādhuḥ, 244. Jahnuḥ, 245. Nārāyaṇa, 246. Naraḥ.

236. सुप्रसादः - (M) *Suprasādaḥ* :- 'Bestower of great Grace.' His grace is boundless, beyond the capacity of human mind to grasp it. He is bestowing a freely air, water etc. to the human beings without any distinction. He gives to His devotee whatever the poor fellow demands. What to say ? He even granted liberation - *summum bonum* - to his deadly enemies like Kaṁsa or Shishupāla etc. So in one word His grace is great.

237. प्रसन्नात्मा - (M) *Prasannātmā* :- 'Blissful self.' (1) He is always enjoying. Enjoyment ! thy second name, after ego, is

Krishna or the Lord Viṣṇu. He Himself enjoys the supreme bliss and showers the same upon any devotee who seeks His shelter. He always smiles, smiles and smiles outtopping our knowledge. (2) The word *Prasanna* means pure, calm. He is above all the worries. He is पूर्णकाम: He has obtained everything. Nothing remains in the world for Him yet to obtain. Hence His mind rests in perfection. He enjoys perfect purity and calmness. He never worries nor he has to desire. See :-

ब्रह्मभूत: प्रसन्नात्मा न शोचति न कांक्षति ।

- *Gītā* XVIII.54

'One who has attained Brahman he becomes blissful self and he neither feels sorrow nor he desires any object.'

238. विश्वधृक् - (M) *Viśvadhṛk* :- 'The supporter of the world.' He has created this world and it is He who supports it whole-heartedly. He has created living and non-living beings. He has entered in them. He sustains them physically, mentally, spiritually, whatever be the case. In short He is the supporter of this world.

239. विश्वभुक् - (M) *Viśva-bhuk* :- (1) 'The Enjoyer of the world' (2) 'The protector of the world.' The Lord has created this world. He is the Master of the world and at the same time enjoyer (भोक्ता) of the world too. See :-

अहं हि सर्वयज्ञानां भोक्ता च प्रभुरेव च ।

- *Gītā* IX.24.

'I am the enjoyer as well as the master of all the sacrifices.'

He is also called the final goal as well as the protector (भर्ता) of the world. गतिर्भर्ता प्रभु: साक्षी... - *Gītā* IX.18. भुक् may also mean to swallow or to devour. He swallows the universe at the time of deluge also.

240. विभु: - (M) *Vibhuḥ* :- 'Exhibiting in Various Forms.' One who exhibits the various forms is known as *Vibhuḥ*. There are endless varieties of countless things in numerous ways. See the shapes of clouds or the colours of butterfly, the varieties of the leaves or the types of animals. Everywhere there is no end to the varieties. There are thousand and thousand of men and women and yet two faces are not identical. Even the voice has identity. This is only because my Lord is *Vibhu*.

241. सत्कर्ता - (M) *Sat-Kartā* :- 'Adorner of Good deeds.' Full of hospitality for good persons. If a man does ninetynine things agreeable to us and only one not-agreeable we, as a human being, would start hating him. But the nature of the Lord is quite contrary to this. If a *Jiva* does ninety-nine wrong deeds but only one good thing, the Almighty, the reservoir of mercy and the ocean of compassion, would adorn that person. He is the Supreme adorer of a good action of human beings.

242. सत्कृत: - (M) *Sat-Kṛtaḥ* :- 'Adorned by Good.' There are good people in the world. The world is not always lacking or is bereft of good. The good survives at any corner of the world. And those who are the executor of good deeds also adore Almighty, the Lord. Even those who have successfully stepped on the threshold of success they too worship Viṣṇu. He is possessed of such a great virtue.

243. साधु: - (M) *Sādhuḥ* :- 'Saint.' (1) One who always behaves in accordance with the rites laid down in the scriptures is *sādhuḥ*. The Lord always behaves in a just manner. He never violates the rules and regulations which He has created for others. So He is a Saint-*Sādhu* ! (2) Or one who accomplishes his work (साधयति इति) is *Sādhuḥ*. The Lord always attains His works in a successful manner. So He is *Sādhuḥ*.

244. जहुः - (M) *Jahnuḥ* :- 'The Destroyer.' (1) At the time of deluge He destroys (अपहनुते) the whole world. Hence He is called *Jahnuḥ* - the destroyer. (2) He carries the subject therefore He is जहुः (3) He rejects (जहाति) those who are not devotees. (4) He carries the devotees upto the salvation (अपनयति).

245. नारायणः - (M) *Nārayaṇa* :- 'Residing in water.' This is the most famous name of the Lord Viṣṇu. Many sages greet one another by words नमो नारायणाय. According to *Bhāgavata Purāṇa* Ajamila, the worst of sinner, was liberated only because he has named his son as नारायण. This word is explained in various ways.

(1) According to *Manusmṛti* -

आपो नारा इति प्रोक्ता आपो वै नरसूनवः ।
ता यदस्यायनं पूर्वं तस्मान्नारायणः स्मृतः ॥
- *Manu.* 1.10

'Water is called *nārā*. It is created by *Nārā*. That is His first abode (अयनम्) Hence He is called *Nārāyaṇaḥ*.'

(2) According to *Mahābhārata* -

नराज्जातानि तत्त्वानि नाराणीति ततो विदुः ।
तान्येव चायनं तस्य तेन नारायणः स्मृतः ॥

'All the elements are born out of *Naraḥ*. They know it as *nārā*. That is His abode hence He is called *Nārāyaṇaḥ*.'

(3) According to *Brahma-vaivarta Purāṇa* -

नारायणामयनं यस्मात्तस्मान्नारायणः स्मृतः ।

'As the water was His abode He is called *Nārayaṇaḥ*.'

(4) According to *Śridhara-swāmī* -

नराणां जीवानां समूहः नारम्, नारम् अयनम् यस्य सः नारायणः ।

'The group of men is known as *nāram* and whose abode is this nāram is *Nārāyaṇaḥ*.'

(5) Ādi Śaṅkarācārya explains -

नर आत्मा, ततो जातानि आकाशादीनि नाराणि कार्याणि, तानि कार्याणि अयं कारणात्मना व्याप्नोति अतश्च तानि अयनं अस्य इति नारायणः ।

'*Nara* means the soul, from the soul the sky etc. are born as an effect. Those effects are pervaded by Him as a cause. So those effects are His abode. Hence He is called *Nārāyaṇaḥ*.'

There is one most beautiful and a famous verse where the sleeping of the Lord as *Bāla-mukuṇda* is narrated in most charming manner. There was deluge; every-where there was water, water and water. Nothing was there. Only a sage Markaṇḍeya was there. He saw *Bāla-mukuṇdaḥ* resting upon a floating leaf of a banyan tree holding in His lotus like hand His lotus like feet and entering it in his lotus-like mouth. See -

करारविन्देन पदारविन्दं
मुखारविन्दे विनिवेशयन्तम् ।
वटस्य पत्रस्य पुटे शयानं
बालं मुकुन्दं मनसा स्मरामि ॥

In short *Narayana* is the soul of all the created objects. He is pervading them from internally and externally also. See -

यच्च किञ्चिज्जगत्सर्वं दृश्यते श्रूयतेऽपि च ।
अन्तर्बहिश्च तत्सर्वं व्याप्य नारायणः स्थितः ॥
- *Nārā.Up.* XIII.1.2.

246. नरः - (M) *Naraḥ* :- 'One who leads. The Leader.' Vyāsa has said, नयतीति नरः प्रोक्तः परमात्मा सनातनः । The eternal Lord is called naraḥ because He leads (the people). Another meaning also attached to this word *naraḥ*. नृणाति प्रापयति परमात्मानम् इति नरः 'one who obtains the Highest Lord is *naraḥ*.' The goal of the human life is to realize the god and it is suggested in this very definition of नरः which normally means a human being. According to pauraṇic tradition *Nara* and *Nārāyaṇa* are the friends and both are practising penance in the high Himalayas.

असंख्येयोऽप्रमेयात्मा विशिष्टः शिष्टकृच्छुचिः ।
सिद्धार्थः सिद्धसङ्कल्पः सिद्धिदः सिद्धिसाधनः ॥ ४० ॥

247. A-sam-khyeyaḥ, 248. Apramey-ātmā, 249. Viśiṣṭaḥ, 250. Śiṣṭakṛt, 251. Śuciḥ, 252. Siddhārthaḥ, 253. Siddha-samkalpaḥ, 254. Siddhidaḥ, 255. Siddhi-sādhanaḥ.

247. असंख्येयः - (M) *A-sam-khyeyaḥ* :- 'Uncountable.' The name, the form or the actions of the Lord are beyond our capacity to count हरि अनन्त हरिकथा अनन्ता - The Lord is अनन्त end-less and the stories of the Lord are end-less. No one can measure the Lord in terms of name, form, time, place, action etc.

248. अप्रमेयात्मा - (M) *Apramey-ātmā* :- 'Unapprehendable Self.' The form of the Lord is beyond the capacity of mind, word or imagination. He is called अदृश्यम्, अग्राह्यम्, अगोत्रम्, अवर्णम्, अचक्षुश्रोत्रम् and अपाणिपादम् (See - Mu.Up. I.1.6) He knows everything past, present and future but no one knows Him. See :-

वेदाहं समतीतानि वर्तमानानि चार्जुन ।
भविष्याणि च भूतानि मां तु वेद न कश्चन ॥
- *Gītā* VII.26.

249. विशिष्टः - (M) *Viśiṣṭaḥ* :- 'Supreme', quite different from others. सर्वम् अतिशेते अतः विशिष्टः 'He surpasses everything, hence He is called *viśiṣṭaḥ*' says Ādi Śaṅkarācārya. His forms, qualities, actions etc. are beyond the imagination of a common man. 'What is कृष्णचरित्र ? - the character of Krishna ?' a question was once raised and the answer followed immediately 'what lies beyond the capacity of human intelligence.' His all actions are superb. Hence He is called *Viśiṣṭaḥ*.

250. शिष्टकृत - (M) *Śiṣṭakṛt* :- The Governor.' *Śiṣṭa* means the ruling or governing and *Kṛt* means one who does it, executes it. The Lord is the Best Governer of the whole universe, no one can govern this vast unimaginable world in such an unexpected manner. There are lapses in the governing of the great rulers but in His method there was no laps in the past, not at all at present and there will never be any lapse in the future.

251. शुचिः - (M) *Śuciḥ* (Also 155) :- 'Pure.' The Lord is never entangled by *Māyā*. Those who are caught by *Māyā* are impure. Their minds are full of vices like *Kāma, Krodha, Moha* etc. But the Lord is above these all. Hence He is called *nirañjanaḥ*. See - शुचिः पावक ईड्यः । - AV. VIII.3.26

252. सिद्धार्थः - (M) *Siddhārthaḥ* :- 'Whose all desires (अर्थः) are fulfilled (सिद्ध)' He is *satya-kāmaḥ* whose desires are true i.e. fulfilled and *satya-saṁkalpaḥ* - whose all the wills are realized. He is also *āpta-kāmaḥ* - who has obtained all His desired objects. Infact the Lord is above such worldly desires, dreams, imaginations, expectations etc. See -

न मे पार्थास्ति कर्तव्यं त्रिषु लोकेषु किञ्चन ।
नानवाप्तमवाप्तव्यं वर्त एव च कर्मणि ॥
- *Gītā* III.22

'O son of Prithā, I have no work that I need to do in all the three worlds, I have nothing that I have not gained and have yet to gain, and I abide verily in the paths of actions.' (*varta eva cha karmaṇi* - eva implying, I abide in it and do not leave it as the *sannyasin* thinks himself bound to abandon works.

253. सिद्धसंकल्पः - (M) *Siddha-samkalpaḥ* :- 'Whose all wills are fulfilled.' See - स ऐक्षत । एकोऽहं बहुस्याम । He desired, I am alone, Let me be many; and His will is fulfilled the whole world is created. In *Upaniṣad* He is said सत्यकामः सत्यसंकल्पः -*Chā.Up.* VII.7.1

254. सिद्धिदः - (M) *Siddhidaḥ* :- 'Bistower

of Achievements.' In ordinary situation man thinks that he is doing actions and it is he who commands the fruit of action. But in reality it is not so. The doctor and the medicine are the same but in one case the disease disappears and in other case it does not even the same patient is once cured and next time the same patient is treated by the same doctor with the same medicine and yet the poor fellow dies. So it is He who cures and not the doctor. Same is the case for any action He, the Lord, is the bestower of achievements. (2) In *yogamārga* eight *siddhis* are enumerated - (1) अणिमा (2) महिमा (3) लघिमा (4) गरिमा (5) प्राप्ति (6) प्राकाम्य (7) ईशित्व and (8) वशित्व. The Lord is the giver-bestower of these *siddhis.*

255. सिद्धिसाधनः - (M) *Siddhi-sādhanaḥ* :- 'Means of Achievements.' He is the giver of all the achievements and He is the means to achieve them. Everything is by the Lord, of the Lord and for the Lord. If this is realized nothing remains to be realized. He, the Lord, is *siddhi* as well as giver of siddhi and the means of *siddhi* too.

वृषाही वृषभो विष्णुर्वृषपर्वा वृषोदरः ।
वर्धनो वर्धमानश्च विविक्तः श्रुतिसागरः ॥ ४९ ॥

256. Vṛṣāhī, 257. Vṛṣabhaḥ, 258. Viṣṇuḥ, 259. Vṛṣaparvā, 260. Vṛṣodaraḥ, 261. Vardhanaḥ, 262. Vardhamānaḥ, 263. Viviktaḥ, 264. Śruti-sāgaraḥ.

256. वृषाही - (M) *Vṛṣāhī* :- 'The Light of Fire.' This word deserves explanation. *Vṛṣa* stands for religion (See - वृषाकपिः (101), वृषकर्मा (112) and वृषाकृतिः (113) for the meaning of the word वृषः) and ahaḥ means day, A religious activity which sustains for twelve days is known as *Vṛṣāhī.* Such *yajña* is *vṛṣāhi.* And यज्ञो वै विष्णुः (Viṣṇu is, verify, the sacrifice) Hence the Lord is called वृषाही. (2) वृष is Agni. See - वृषो अग्निः समिध्यते । (RV. III.27.14) and अहः stands for light. Thus one who possesses the light of Agni is वृषाही. Thus he is the illuminator of all the objects full of light.

257. वृषभः - (M) *Vṛṣabhaḥ* :- 'The Bestower of Desired objects.' The Lord fulfills all the desires of His devotee. (2) It means Dharma. It has the form of a bull with four legs viz. सत्य, तप, दान and दया or धर्म, अर्थ, काम and मोक्ष or कर्म, भक्ति, ज्ञान and योग: If the Dharma is Viṣṇu वृषभ is also Viṣṇu. See :- त्वमग्ने वृषभः पुष्टिवर्धनः । - RV. I.31.5

258. विष्णुः - (M) *Viṣṇuḥ* (Also 2 and 657) :- 'All-pervading Reality.' The root विश् - viśa-means 'to enter'. He has entered in all that exist. Hence He is called Viṣṇu. Arjuna says :-

द्यावापृथिव्योरिदमन्तरं हि व्याप्तं त्वयैकेन दिशश्च सर्वाः ।
- *Gītā* XI.20

'The space between the sky and earth as well as all the quarters are pervaded by you alone.'

The Lord Himself has proclaimed :-

मया ततमिदं सर्वं जगदव्यक्तमूर्तिना । - *Gītā* IX.4

'This whole world is pervaded by me whose form is unmanifested.'

Yajurveda says - स ओतः प्रोतश्च विभूः प्रजासु । - YV. XXXII.8.

259. वृषपर्वा - (M) *Vṛṣaparvā* :- 'Steps of Dharma.' 'Ladder of the Religion.' *Vṛṣa* stands for religion [see - वृषकपिः (101), वृषकर्मा (112), वृषाकृतिः (113), वृषाही (256)] and *parva* means steps or ladder. The Lord is the ladder of religion - means any one who seeks His shelter

or follows the path laid down by Him will easily climb up and reach to the summit of the *summum bonum*. Lord Himself has declared -

मां हि पार्थ व्यपाश्रित्य येऽपि स्युः पापयोनयः ।
स्त्रियो वैश्यास्तथा शूद्रास्तेऽपि यान्ति परां गतिम् ॥

Gītā

'Oh ! Parth ! Those who take refuge with me, though outcastes, born from a womb of sin, women, *vaishyas*, even shudras, they also attain to the highest goal.

260. वृषोदरः - (M) *Vṛṣodaraḥ* :- 'Showering Belly.' His belly (उदरः) showers the people. The belly of the Lord has given birth to a lotus from its navel. The creator of the universe, viz., Brahmā sits in this lotus and has created the whole universe. Hence the belly of the Lord is, as if, showering the subject of the universe. (2) वृषः is Agni and अग्निः उदरे यस्य स वृषोदरः । The fire resides in His belly so He is वृषोदरः । See - वृषोऽग्निः समिध्यते: - RV. III.27.14

261. वर्धनः - (M) *Vardhanah* :- 'Grower or Nourisher.' The Lord is responsible for the growth of any one who either seeks his shelter or not. He, out of mercy, provides all the facilities, like, food, water light etc. which are responsible for the physical growth in the world. On the other side His teachings like the *Gītā* etc. are capable of the spiritual growth of any person who follows them. So He is responsible for physical nourishment or spiritual growth in this world. Hence His *vardhana* name is justified. See - यस्य ब्रह्म वर्धनं यस्य सोमः । - AV. XX.34.15

262. वर्धमानः - (M) *Vardhamānah* :- 'Growing, Increasing.' He not only provides growth to others but Himself grows too. In *Vāmanā-vatāra* - incarnation as *vāmana*. He has grown like anything and measured all the three worlds only in three steps. Even in *Bhagavad-Gītā* we come across the discription of *Viśvarūpa* of the Lord which is the *vardhamānaḥ* from of Viṣṇu.

263. विविक्तः - (M) *Viviktaḥ* :- 'Living Alone', 'Aloof.' Though the Lord expands Himself as the whole universe yet He remains aloof, separated and alone. This is His unique character. He is in the world, He pervades the whole universe and all the beings are resting in Him. Yet He is not entangled in anyone of them. See :

मया ततमिदं सर्वं जगदव्यक्तमूर्तिना ।
मत्स्थानि सर्वभूतानि न चाहं तेष्ववस्थितः ॥

- *Gītā* IX.4

In Veda this concept is expressed by an analogy of two birds. One enjoys the fruits of the tree while other being aloof, just witnesses, without testing the fruits.' अनश्नन्नन्यो अभि चाकशीति । - RV. I.164.20

264. श्रुतिसागरः - (M) *Śruti-sāgaraḥ* :- 'Ocean of Vedas.' Vedas are known as *Śrutiḥ* - they are heard in the pious hearts of the seers. They are the voice of eternity heard by sages who perform penance when their hearts have touched the infinity. The Lord is the ocean of this Vedic lore. All the Vedas are supposed to be rivers and they rush in the Lord Viṣṇu - the ocean. He is the goal of all types of speech. See :-

अपूर्वेणेषिता वाचस्ता गच्छन्ति यथायथम् ।
वदन्तीर्यत्र गच्छन्ति तदाहुर्ब्राह्मणं महत् ॥

- AV. X.8.33

सुभुजो दुर्धरो वाग्मी महेन्द्रो वसुदो वसुः ।
नैकरूपो बृहद्रूपः शिपिविष्टः प्रकाशनः ॥ ४२ ॥

265. Subhujaḥ, 266. Durdharaḥ, 267. Vāgmī, 268. Mahendra, 269. Vasudaḥ, 270. Vasuḥ, 271. Naikarūpaḥ, 272. Bṛhadrūpaḥ, 273. Śipiviṣṭaḥ, 274. Prakāśanaḥ.

265. सुभुजः - (M) *Subhujaḥ* :- 'Gracefully Armed.' The arms of the Lord are beautiful, graceful and capable to protect all the three worlds. On one side they are strong enough to protect his devotees from any danger or onslaught from their enemies and on the other they are so graceful to donate whatever His devotees demand. When do the arms become beautiful or shine out ? It is said दानेन पाणिः न तु कङ्कणेन - 'The arm shines out by giving donations and never by wearing golden armlet.' The arms of the Lord are matchless in donating bountiful facilities to the world.

266. दुर्धरः - (M) *Durdharaḥ* :- 'Difficult to comprehend.' (1) When the devotees are trying to meditate upon Him it proves difficult for them to comprehend Him easily. He is beyond the capacity of anybody either to catch Him physically or comprehend Him mentally. (2) The earth holds each and every object. But such earth or the sky cannot be held by any one. But the Lord holds them. Hence He is called *durdharaḥ* = holding the earth which is not held by others. See :- स दाधार पृथिवीं द्यामुतेमां कस्मै देवाय हविषा विधेम । - RV. X.121.1

267. वाग्मी - (M) *Vāgmī* :- 'Eloquent.' He is capable of eloquent speech. No one is better speaker than He. His speech given on the battle-field to Arjuna is unparallel and unmatchable even today so far as the spiritual, religious or philosophical problems are concerned. He has delivered uncom-parable speech when He went in the court of Kauravas as a messengerr of Pandavas. In the Vedic literature He is often referred to as *Vācaspati* = the master of speech.

268. महेन्द्रः - (M) *Mahendra* :- 'Lord of Indra.' Indra is the god of gods in heaven. Whenever he and his followers were in troble they have rushed to Viṣṇu for protection. Thus He is the Lord of Indra.

269. वसुदः - (M) *Vasudaḥ* :- 'The Bestower of Wealth.' *Vasu* means wealth [see - वसु (104)] and one who gives (ददाति) this wealth is known as *Vasudaḥ*. He has bestowed upon the world all sorts of the wealth, on the other hand He provides with all the facilities, pomp and prosperity to His devotees. See - अन्नादो वसुदानः - Br.Up. IV.4.24. In the Vedic literature the god is invoked to give *Vasu* at many places. See - द्रविणोदा ददातु नो वसुनि - RV. I.15.8.

270. वसुः - (M) *Vasuḥ* (Also 104, 696) :- 'Wealth.' (1) वसति इति वसुः - He who lives in all the beings in *Vasuḥ*. See - ईशा वास्यमिदं सर्वम् । - Isa.Up. 1. (2) वासयति इति वसुः one who makes other to stay in Himself. See - मयि सर्वमिदं प्रोतं सूत्रे मणिगणा इव । - *Gītā* VII.7. 'All this is residing in me as the beads in the thread.' (3) वसति आच्छादयति इति वसुः - which covers is *Vasuḥ*. The Sun covers everything in his rays. Hence the Sun is *Vasuḥ*. And the *Gītā* says आदित्यानामहं विष्णुः । - *Gītā* X.21. (4) According to Ādi Śaṅkarācārya आच्छादयति आत्मनः स्वरूपं मायया इति वसुः - one who covers i.e. conceals the real form of the soul by His *Māyā* is *Vasuḥ*. (5) The Lord, according to Veda, resides in अन्तरिक्ष as *Vasuḥ*. See :- वसुरन्तरिक्षसत् । - RV. IV.40.5 also see : यः शुक्र इव सूर्यो हिरण्यमिव रोचते । श्रेष्ठो देवानां वसुः । - RV. I.43.5.

271. नैकरूपः - (M) *Naikarūpaḥ* :- 'Having Infinite Forms.' The Lord does not have only one form. He assumes various forms in times without numbers. Hence He is called *naika-rupaḥ* = Having Infinite Forms. He has incarnated in various human as well as in other forms too. In Veda it is said - इन्द्रो मायाभिः पुरुरूप ईयते । - RV. VI.47.18. 'Indra i.e. Almighty assumes numerous forms by *Māyā*. The *Gītā* has

described His infinite form in an eloquent manner in the elevanth chapter. See :-

अनेकबाहूदरवक्त्रनेत्रं पश्यामि त्वां सर्वतोनन्तरूपम् ।
नान्तं न मध्यं न पुनस्तवादिं पश्यामि विश्वेश्वर विश्वरूप ॥

- *Gītā* XI.16

272. बृहद्रूपः - (M) *Bṛhadrūpaḥ* :- 'Having Vast Form'. The Lord not only assumes various forms but at times He becomes vast to that extent that it becomes unimaginable. He has incarnated as Boar to rescue the whole earth. He has annihilated the demon and lifted the whole earth on His teeth. When the earth was lifted on only one teeth what must be the size of the complete form of the Lord as Boar ! See its charming description in the words of Jayadeva in *Gītagovinda* -

वसति दशनशिखरे धरणी तव लग्ना
शशिनि कलङ्ककलेव निमग्ना ।
केशव धृतशूकररूप
जय जगदीश हरे ॥ (I.3)

273. शिपिविष्टः - (M) *Śipiviṣṭaḥ* :- 'Entered in Animal (of a sacrifice).' *Śipi* means an animal and *viṣṭaḥ* means one who has entered. See -

यज्ञो वै विष्णुः पशवः शिपिर्यज्ञ एव पशुषु प्रतितिष्ठति ।

(Taittiriya Samhita I.7.4) 'The sacrifice is viṣṇuḥ animals are sipiḥ and sacrifice enters in the animals.' (2) शिपि means the rays of the Sun and who enters there is *Śipiviṣṭaḥ*. The light which shines through the Sun and the moon and fire is the light of the Lord only. See -

यदादित्यगतं तेजो जगद्भासयतेऽखिलम् ।
यच्चन्द्रमसि यच्चाग्नौ तत्तेजो विद्धिमामकम् ॥

- *Gītā* XV.12

274. प्रकाशनः - (M) *Prakāśanaḥ* :- 'Illuminator.' It is the light of the Lord which illuminates each and everything. Our body is said to be क्षेत्र = the field and the Lord who resides in it is क्षेत्रज्ञ. He while residing in body illuminates it just as the Sun illuminates the whole world. See -

यथा प्रकाशयत्येकः कृत्स्नं लोकमिमं रविः ।
क्षेत्रं क्षेत्री तथा कृत्स्नं प्रकाशयति भारत ॥

- *Gītā* XIII.33

also see -

तदेवाग्निस्तदादित्यस्तद् वायुस्तदु चन्द्रमाः ।

- YV. XXXII.1

ओजस्तेजोद्युतिधरः प्रकाशात्मा प्रतापनः ।
ऋद्धः स्पष्टाक्षरो मन्त्रश्चन्द्रांशुर्भास्करद्युतिः ॥ ४३ ॥

275. Ojas-tejo-dhyuti-dharaḥ, 276. Prakāśātma, 277. Pratāpanaḥ, 278. Ṛddhḥ, 279. Spaṣṭākṣaraḥ, 280. Mantraḥ, 281. Candrāṃśuḥ, 282. Bhaskatdhyutiḥ.

275. ओजस्तेजोद्युतिधरः - (M) *Ojas-tejo-dhyuti-dharaḥ* :- 'Possessed of virility (ओजस्), light (तेजस्) and lustre (द्युतिः).' The Lord is the store-house of physical as well as spiritual capacities. Hence He is said the possessor of virility, light and lustre at a time. In Veda *Teja, Virya, Bala, Oja* etc. are the forms of the Lord and He is invoked to bestow upon them to the devotee. See -

तेजोऽसि तेजो मयि धेहि ।
वीर्यमसि वीर्यं मयि धेहि ।
बलमसि बलं मयि धेहि ।
ओजो असि ओजो मयि धेहि ।
मन्युरसि मन्युं मयि धेहि ।
सहोऽसि सहो मयि धेहि ॥

- YV. IXX.9

276. प्रकाशात्मा - (M) *Prakāśātma* :- 'Illuminated self.' The light is the very soul or the self of the Lord just as the Sun is nothing but consisting of the light and heat. The light in India stands for the knowledge and Lord, according to *Upaniṣad* is सत्यम् ज्ञानम् अनन्तम् नित्यम्

etc. He while sitting in the heart of everybody spread the light of knowledge and removes the darkness of ignorance. See the *Gītā* X.11.

277. प्रतापनः - (M) *Pratāpanaḥ* :- 'The Best Heater.' The Lord resides in various illuminaries and with the lustre of those agencies He provides heat so that the life on the earth becomes possible. See :-

(1) आदित्यानामहं विष्णुः (*Gītā* X.21) 'I am Viṣṇu among ādityaḥ.'

(2) ज्योतिषां रविरंशुमान् (*Gītā* X.21) 'Among lights and splendours I am the radiant Sun.'

(3) नक्षत्राणामहं शशी (*Gītā* X.21) 'I am the moon among नक्षत्रs.'

(4) तेजस्तेजस्विनामहम् (*Gītā* VII.10 and X.36) 'I am the lusture among those possessed of the lusture.'

(5) प्रभाऽस्मि शशिसूर्ययोः (*Gītā* VII.8) 'I am the light in the moon and the sun.'

(6) तेजश्चास्मि विभावसौ (*Gītā* VII.9) 'I am the light in the fire etc.'

Thus through the Sun, moon or fire it is only He who shines.

278. ऋद्धः - (M) *Ṛddhḥ* :- 'Full of Prosperity.' He is possessed of all the six great qualities, at their best, which are supposed to be in *Bhagavāna.*

ऐश्वर्यस्य समग्रस्य वीर्यस्य यशसः श्रियः ।
ज्ञानवैराग्ययोर्नित्यं षण्णां भग इतीरणा ॥

(1) ऐश्वर्य, (2) वीर्य, (3) यश, (4) श्री, (5) ज्ञान and (6) वैराग्य these six are known as भग and they all reside in Him as par excellence. Hence He is called *ṛddha* = full of prosperity.

279. स्पष्टाक्षरः - (M) *Spaṣṭākṣaraḥ* :- 'The Clear Letter.' 'Aum' symbolizes Him. It is said in *Yogasūtras* of Patañjali तस्य वाचकः प्रणवः । This Aum or *Praṇava* is famous from the Vedic age. It is regarded as the most sacred letter. If one pronounces it at the time of death, one would be liberated from this world. In the *Gītā* it is said अक्षरं परमं ब्रह्म - the अक्षर is the Highest Brahman. Here the word अक्षर means imperishable as the क्षर means perishable. The Lord is clearly imperishable. Hence He is *spaṣṭa-akṣaraḥ.*

280. मन्त्रः - (M) *Mantraḥ* :- *Mantra* (This word cannot be translated in English but we can explain it with the help of Sanskrit derivation) मननात् त्रायते इति मन्त्रः - 'one which protects on meditating upon it is *mantraḥ.*' All Vedas are nothing but the collection of *Mantraḥs.* The Lord is such divine *mantraḥ* if His names are chanted it would liberate person from this world.

281. चन्द्रांशुः - (M) *Candrāṅśuḥ* :- 'Rays of the Moon.' The moon nourishes all the hurbs and vegetables. See :-

पुष्णामि चौषधीः सर्वा सोमो भूत्वा रसात्मकः ।
- *Gītā* XV.13.

'I nourish all types of vegitation asuming the form of a moon.'

Thus the Lord is moon so the rays of the moon are also called the Lord.

282. भास्करद्युतिः - (M) *Bhaskatdhyutiḥ* :- 'The Lustre of the Sun.' The Lord is the lustre in the Sun as well as the moon, says the *Gītā.* See :- प्रभाऽस्मि शशिसूर्ययोः । (*Gītā* VII.8) Moreover see :-

यदादित्यगतं तेजो जगद् भासयतेऽखिलम् ।
यच्चन्द्रमसि यच्चाग्नौ तत्तेजो विद्धि मामकम् ॥
- *Gītā* XV.12.

The lustre which is there in the Sun and illuminates the whole world and which is there in the moon and in the fire, know that lustre to be mine.'

So the Lord is rightly called here, 'The lustre of the Sun.' In the Veda the Sun is called the soul of the moving and the non-moving beings. See :- सूर्य आत्मा जगतस्तस्थुषश्च । - RV. I.115.1.

अमृतांशूद्भवो भानुः शशबिन्दुः सुरेश्वरः ।
औषधं जगतः सेतुः सत्यधर्मपराक्रमः ॥ ४४ ॥

283. Amṛtānśūd-bhavaḥ, 284. Bhānuḥ, 285. Śaśa-Binduḥ, 286. Sureśvaraḥ, 287. Auṣadham, 288. Jagataḥ Setuḥ, 289. Satya-dharma-parākramaḥ.

283. अमृतांशूद्भवः - (M) *Amṛtānśūd-bhavaḥ* :- 'The cause of the Birth of the Moon.' According to the mythology the moon was born from the churning of the ocean by gods and demons. The Lord has inspired them to churn the ocean for obtaining nector. From that churning fourteen jewels sprung forth. The moon was one of them. Thus the Lord is the cause of the origin of the moon. In Rigveda it is said that the moon was born out of the mouth of the Lord. See चन्द्रमा मनसो जातः । - RV. X.90.13

284. भानुः - (M) *Bhānuḥ* [See : भास्करद्युतिः (282)] :- 'The Sun.' One who shines is the Sun. भाति इति भानुः । According to the *Gītā* (Ch. XV.12) the light which shines in the sun moon and fire is nothing but the Lord Himself. It is worth noting that India is known as भारत - *Bhārata* in Sanskrit, *Bhā* means light and *rata* means one who likes. We the Indians like the light, we are the lovers of light and light stands for knowledge as the darkness for ignorance. Our famous *Upaniṣadic* prayer is तमसो मा ज्योतिर्गमय । '(Oh Lord) lead us to light from the darkness.' The Sun, according to Vedic concept, is born out of the eye of the Lord. चक्षोः सूर्यो अजायत । - RV. X.90.13.

285. शशबिन्दुः - (M) *Śaśa-Binduḥ* :- 'Moon which has a beauty-spot (बिन्दुः) in the form of a rabit (शश)' See - अमृतांशूद्भवः (284) where this moon is said to be the Lord as the moon is created by the Lord. He nurishes the whole vegetable kingdom being the moon. (See चंद्रांशुः (281) and *Gītā* XV.13)

286. सुरेश्वरः - (M) *Sureśvaraḥ* :- 'The Lord of the gods.' *Suraḥ* means god and *Īśvarah* means the Lord. Hence *Sureśvaraḥ* stands for the Lord of the gods (See - *Sureśaḥ* (84)). (2) *Sura* also means one who gives beautiful things and the Lord Viṣṇu is the master of such agents like the Sun, moon, cloud etc. who give in abundance.

287. औषधम - (N) *Auṣadham* :- 'Medicine.' The Lord is the medicine for the diseases in the form of the world (भवरोगः). The greatest disease in this world is the world itself. One has to be born and reborn and has to suffer countlessly. If any one desires to cure Himself from this world disease He must seek the shelter of Viṣṇu as He and He alone is the medicine of such disease.

288. जगतः-सेतुः - (M) *Jagataḥ Setuḥ* :- 'The Bridge over the world.' *Setu* means a bridge which is normally used to cross from one place to another. If one desires to cross this ocean of the world and reach the other shore known as *summum bonum* or liberation one has to take the help of the Lord as the Lord is the Bridge which helps one to cross this worldly ocean. In *Bṛhadāraṇyakopaniṣad* the Highest Reality is called *Setuḥ*. See :- एष सेतुर् विधरण एषां लोकानाम् असंभेदाय । - *Br.Up.* IV.4.22.

289. सत्यधर्मपराक्रमः - (M) *Satya-dharma-parākramaḥ* :- Truth, Dharma and valour All these three are nothing but the Lord Himself. Gandhiji used to say the Truth is god and the god is the Truth. Similarly the *Dharma* is Lord and the Lord is *Dharma* यतो धर्मस्ततः कृष्णो यतः कृष्णस्ततो जयः is the moral of the whole *Mahābhārata*. Parākrama the heroic valour is

identified with the Lord. He is capable to perform any type of valorous deed. So where there is true religion and proper valour the Lord invariably manifests Himself. In the Veda He is referred to as सत्यधर्मा. See ये वा दिवं सत्यधर्मा व्यानट् । - YV. XII.102.

भूतभव्यभवन्नाथः पवनः पावनोऽनलः ।
कामहा कामकृत् कान्तः कामः कामप्रदः प्रभुः ॥ ४५ ॥

290. Bhūta-bhavya-bhavan-nāthaḥ, 291. Pavanaḥ, 292. Pāvanaḥ, 293. Analaḥ, 294. Kāmahā, 295. Kāmakṛt, 296. Kāntaḥ, 297. Kāmaḥ, 298. Kāma-pradaḥ, 299. Prabhuḥ.

290. भूतभव्यभवन्नाथः - (M) *Bhūta-bhavya-bhavan-nāthaḥ* :- The Lord of past, future and present. (See - भूतभव्यभवत्प्रभुः - 4). *Māṇḍukya Upaniṣad* maintains that भूतं भवत् भविष्यत् इति सर्वम् ॐकार एव (Mū.Up. 1) 'The past, present and future all are only *Omkara*.' And according to Bhagavān Patañjali, the writer of *yoga-sūtra*, *Omkāra* is nothing but the Lord तस्य वाचकः प्रणवः ।

The Lord is ॐकार. Hence He is the master of all the three times, viz past, present and future. In the *Gītā* Lord Himself says that He knows the creatures of all the three periods :

वेदाहं समतीतानि वर्तमानानि चार्जुन ।
भविष्याणि च भूतानि मां तु वेद न कश्चन ॥
- *Gītā* VII.26

I know all past and all present and future existences, O Arjuna, but me none yet knows.

As He knows them, He rules them and they always pray Him, so He is their master, the Lord.

In *Puruṣa-sūkta* the Lord viz Puruṣa is said all that is past or future. See :-

पुरुष एवेदं सर्वं यद् भूतं यच्च भाव्यम् ॥

Whether is created (in the past and what will be created in future-these all are only Puruṣa).

291. पवनः - (M) *Pavanah* :- 'Wind.' The Lord is said the wind because wind purifies everything. In the *Gītā* the Lord says - पवनः पवतामस्मि (*Gītā* X.31) 'I am the wind among the purifiers.' Among the various purifying agents of nature the wind is the most prominant, the Sun or moon or fire or water also purify the atmosphere. Moreover the wind - the oxygen is the most essential for the life. Hence the wind is called the Lord.

292. पावनः - (M) *Pāvanaḥ* :- 'The Purifier.' The wind, Sun, fire etc. are purifying externally but the Lord is purifying us internally and externally also. See :-

अपवित्रः पवित्रो वा सर्वावस्थां गतोऽपि वा ।
यः स्मरेत् पुण्डरीकाक्षं स बाह्याभ्यन्तरः शुचिः ॥

'A person either pure or impure, reduced to any condition, if he remembers the Lotus-eyed one (Viṣṇu) he is purified internally as well as externally.'

The Lord is said पावनं पावनानाम् in one *stotra*. He is the Purifier of those who are purifying others. Let us pray to Him to purify us from all the quarters in all the ways in all manners.

293. अनलः - (M) *Analaḥ* :- 'Fire.' अन्-*an* means not and अलम्-*alam* means enough. Nothing is enough, nothing can satisfy it, hence it is called अनलः-*analaḥ*. You may pour in the fire in whatever quantity you like but the fire is never satisfied. The oblations increase the fire, the fuel can not satisfy the fire. The Lord is like the fire, the flame of the fire in whom many moth like demons were burnt to ashes. He is sometimes called *Kālāgni* = the fire of deluge. At the time of deluge the Lord assumes the form of fire and reduces everything to nothing but ashes.

294. कामहा - (M) *Kāmahā* :- 'The Destroyer of Desires.' (1) He who destroys the

(worldly) desires or the lust of a seeker of liberation. मुमुक्षूणां कामान् हन्ति इति कामहा ।) (2) He who removes the desires of devotees भक्तानां कामान् हन्ति । (3) He who destroys the (evil) desires of demons राक्षसानां कामान् हन्ति. He is so great that even the 'lust' of a devotee if diverted to Him He turns that lust into love and destroys all the worst results of that lust. He says -

न मय्यावेशितधियां कामः कामाय कल्पते ।
कथिता भूर्जिता धाना प्रायो बीजाय नेष्यते ॥

'The lust of a person who has engaged his mind in Me, does not remain the lust at all. The seeds, either boiled or roasted, normally do not remain useful seed to sow again.'

In this sense the Lord is really *Kāmahā* - the Destroyer of Desires. He is कामहा as He is अकामः See :- अकामो धीरो अमृतः स्वयम्भूः ... । - AV. X.8.44.

295. कामकृत् - (M) *Kāmakṛt* :- 'Creator of or the fulfiller of desires.' He is full of mercy. Hence anyone who goes to Him with any desire He fulfills that desire. He is the killer as well as the creator of the desires. This may sound contradictory but it is true, perfectly true. Both the epithets are used in different contexts. He has played upon His most enchanting flute and invited gopis and created 'Kāma' in them. But when He found that the *mada* and *māna* - pride and self-respect arose in them, He has disappeared and became *Kāmahā*-the killer of the desires too.

296. कान्तः - (M) *Kāntaḥ* :- 'Beautiful.' Krishna means the personified, nay, deified Beauty. Anything beautiful in this world is identified with Him or submitted to Him. He is so handsome that not one but thousands of beautiful damsels of Brindavan were mad after Him. According to gopis the real fruit or the reward of the very existence of eyes is to see Him, the Lord Krishna. अक्ष्णवतां फलमिदं न परं विदामः - *Bhāgavata Purāṇa* X.21.7.

297. कामः - (M) *Kāmaḥ* :- (1) 'One who is desired (with love by others).' Normally the word *Kāma* means desire, lust and it is also used in the sense of the god of Love. But here it is derived as काम्यते इति कामः = one who is desired. He is the most beloved person for His devotees. (2) The Lord identifies Himself in the *Gītā* with Kāma which is not contrary or averse to religion. धर्माविरुद्धो भूतेषु कामोऽस्मि भरतर्षभ । - *Gītā* VII.11. If we take the word *Kāma* in the sense of desire in general yet it has its own importance in this world. Desire is the very root cause of all the human activities. सर्वं कामस्य चेष्टितम् । According to one Vedic mantra the desire, as the seed of the mind was first in the beginning of the universe. see - कामस्तदग्रे समवर्ततताधि मनसो रेतः प्रथमं यदासीत् । - RV. X.129.4. This Kāma is the cause of the universe.

298. कामप्रदः - (M) *Kāma-pradaḥ* :- 'The Bestower of Desires (in a better manner).' कामान् प्रकर्षेण ददाति इति कामप्रदः । The Lord has said in *Bhāgavata Purāṇa* that कामपूरोऽस्म्यहं नृणाम् - *Bhā.Pu.* VII. 'I am the fulfiller of the desires of human beings.' The Lord is like a *Kalpa-vṛkṣa* = a wish yielding tree. You may approach to Him with any desire. He being full of mercy, will fulfill your all the demands. It is said, 'एको बहूनां यो विदधाति कामान् । 'He is only one who fulfils the desires of many.'

299. प्रभुः - (M) *Prabhuḥ* :- 'The Master.' In this verse the lord is said, कामकृत्, कामहा, कामः and कामप्रदः and this word प्रभुः = the Master follows them in the most appropriate manner. Who is प्रभुः ? प्रभवति इति प्रभुः - one who is capable to do anything is प्रभुः - the Master. One can fulfill the desire only when one is the master of situation. The Lord is the Master in true sense of the term. According to भगवद्गुणदर्पण the Lord is capable of attracting the hearts of everyone hence He is called Prabhuḥ. सर्वहृदयहरणे प्रभवति इति प्रभुः । He quotes रामः कमलपत्राक्षः सर्वसत्त्वमनोहरः ।

युगादिकृद् युगावर्तो नैकमायो महाशनः ।
अदृश्यो व्यक्तरूपश्च सहस्रजितनन्तजित् ॥ ४६ ॥

300. Yugādikṛt, 301. Yugāvartaḥ, 302. Naikamāyaḥ, 303. Mahāśanaḥ, 304. Adṛśya, 305. Vyakta-rūpaḥ, 306. Sahasra-jit, 307. Ananta-jit.

300. युगादिकृत् - (M) *Yugādikṛt* :- 'The creator of the Beginning of an Age.' According to Hindu Mythology there are four Yugas - (1) *Satyuga*, (2) *Tretā-yuga*, (3) *Dvā-para-yuga* and (4) *Kali-yuga*. Then pralaya i.e. deluge follows in which everything is drowned under the water. Again the world is created after the deluge. He has said in the *Gītā* -

सर्वभूतानि कौन्तेय प्रकृतिं यान्ति मामिकाम् ।
कल्पक्षये पुनस्तानि कल्पादौ विसृजाम्यहम् ॥
- *Gītā* IX.7

301. युगावर्तः - (M) *Yugāvartaḥ* :- 'The Revolver of Ages.' The Lord not only creates the ages like *Satyuga*, *Tretāyuga* etc. but He is also looking after them and managing in such a way that they revolve in proper manner. The wheel of the time must move on properly and the Lord is the force behind it.

302. नैकमायः - (M) *Naikamāyaḥ* :- 'Possessed of numerous (न एक: - not one i.e. many, numerous) illusory powers (माया)' The *Māyā* - illusory power of the Lord is having many names and forms, माया - *Māyā*, महामाया - *Mahāmāyā*, योगमाया - *Yogamāyā* and so on. With this various types of *Māyā*, He assumes countless forms. See :- इन्द्रो मायाभिः पुरुरूपमीयते - RV. VI.47.18 'Indra-the god assumes various forms with His *Māyā*.' It is said in *Varāha-purāṇa* -

मेघोदयस्सागरसंनिवृत्ति-
रिन्दोर्विभागस्फुरितानि वायोः ।
विद्युद्विभङ्गो गतिरुष्णरश्मे-
र्विष्णोर्विचित्रा प्रभवन्ति मायाः ॥

'The variegated illusory power of the Lord Viṣṇu exhibits in the various forms such as the rising of clouds, ocean, digits of the moon, blowing of wind, flashing of lightening or the movement of the sun in the sky.'

This *Māyā* is referred to as *Yoga-māyā* योगमाया in the beginning of *Rāsa* in Bhāgavata-Purāṇa -

भगवानपि ता रात्रीः शरदोत्फुल्लमल्लिकाः ।
वीक्ष्य रन्तुं मनश्चक्रे योगमायासमावृतः ॥
- B.P. X.29.1

By His various forms of *Māyā* the Lord manifests Himself in countless forms and it is the same *Māyā* by which He remains concealed from the eyes of ordinary persons. For further detail about *Māyā*. See :- महामयः (170).

303. महाशनः - (M) *Mahāśanaḥ* :- 'The great Eater.' 'The great swallower.' महत् अशनं यस्य सः - whose devavouring is great. He at the end of this universe, at the time of deluge devours everything and the whole universe enters in His big belly. See as *Markaṇḍeya* says -

यच्च किञ्चिन्मया लोके दृष्टं स्थावरजङ्गमम् ।
तदपश्यमहं सर्वं तस्य कुक्षौ महात्मनः ॥

'Whatever I have seen movable or immovable in this world that everything I saw in His belly of this Great Soul i.e. Lord Viṣṇu.'

He is capable of eating and digesting everything. He has swallowed even fire - the forest conflagration - to protect His disciples in Gokula. It is also said that the pride of His devotees in His food. That is the reason why when He visualized the *mada* and *māna* in Gopis and Rādhā, He disappeared from *Rāsa*.

304. अदृश्यः - (M) *Adṛśya* :- 'Unseen', 'Imperceptible'. He is everywhere yet not seen

by anyone. *Upaniṣad* says यत् तत् अदृश्यम् (Mu. Up. I.1.6) etc. In the *Gītā* the Lord Himself says that 'as I am covered by my *Yoga-Māyā* I am not visible by all.' नाहं प्रकाशः सर्वस्य योगमायासमावृतः । - *Gītā* VII.25.

'Though He is omnipresent and yet He is unseen, to see Him one requires दिव्यचक्षुः = divine eyes or ज्ञानचक्षु = the eyes of a knowledge. See :-

न तु मां शक्यसे द्रष्टुमनेनैव स्वचक्षुषा ।
दिव्यं ददामि ते चक्षुः पश्य मे योगमैश्वरम् ॥
- *Gītā* XI.8

'You shall not be able to see Me with your these own eyes. I shall give you divine eyes, see my divine form.'

or

विमूढा नानुपश्यन्ति पश्यन्ति ज्ञानचक्षुषः ।
- *Gītā* XV.10

'The deluded do not perceive Him; they perceive Him who has the eyes of knowledge.'

Fools do not visualize but those possessed of the eyes of knowledge see Him.

305. व्यक्तरूपः - (M) *Vyakta-rūpaḥ* :- 'Manifested Form.' Though the Lord is 'unseen' by ignorant persons yet He is manifesting Himself in almost all the forms of the world. See :

रूपं रूपं प्रतिरूपो बभूव तदस्य रूपं प्रतिचक्षणाय ।
- RV. VI.47.18

'He has assumed various forms, His forms are meant to see.' One can see Him by meditation in himself ध्यानेनात्मनि पश्यन्ति केचिदात्मानमात्मना । - *Gītā* XII.24. A little effort to see Him makes man perfectly capable to realize Him. But where is such sincere effort ? We, really, lack it. Otherwise He covers us like a sky and moves in our own body like a wind, resides in our belly like a fire, yet we cannot realize Him. This is our idleness. May, He, the Almighty, bless us to see Him. In fact He is both अदृश्य and व्यक्तरूपः

306. सहस्रजित् - (M) *Sahasra-jit* :- 'Conquerer of Thousands.' As we find in various Puranic stories He has defeated thousands and thousands of demons. Spiritually He is capable of destroying thousands and thousands passions of His devotees. In Rigveda the Lord Indra is referred as the winner of the world, money, heaven, sacrifice, human beings, horses, cows etc. See :

विश्वजिते धनजिते स्वर्जिते
सत्राजितो नृजिते उर्वराजिते ।
अश्वजिते गोजिते अब्जिते
भरेन्द्राय सोमं यजताय हर्यताम् ॥
- RV. II.21.1

307. अनन्त-जित् - (M) *Ananta-jit* :- 'Endless Victorious.' He has always won in the battle. He is never defeated by anyone at anytime at anyplace. So there is no end to His victories. In Veda it is said the Indra i.e. Lord has conquered hundreds of army at a time - शतं सेना अजयत् साकमिन्द्रः । RV. X.103.1.

इष्टोऽविशिष्टः शिष्टेष्टः शिखण्डी नहुषो वृषः ।
क्रोधहा क्रोधकृत्कर्ता विश्वबाहुर्महीधरः ॥ ४७ ॥

308. Iṣṭaḥ, 309. A-viśiṣṭaḥ, 310. Śiṣṭeṣṭaḥ, 311. Śikhaṇḍi, 312. Nahuṣaḥ, 313. Vṛṣaḥ, 314. Krodhahā, 315. Krodhakṛt-kartā, 316. Viśvabāhuḥ, 317. Mahīdharaḥ.

308. इष्टः - (M) *Iṣṭaḥ* :- 'Desired or worshipped.' This world could be explained in two ways. (1) If we derived it from the root meaning 'to desire' it means one who is desired. The Lord being the best in all respects is the most desired one. (2) If the world is derived from a root means 'to worship' He is the most worshipped Lord. Even in all the sacrifices

(*Yajña*) He is worshipped. See - अहं हि सर्व यज्ञानां भोक्ता च प्रभुरेव च । - *Gītā* IX.24 'I am the enjoyer as well as the Master of all the sacrifices.' See इष्टो अग्निराहुतः पिपर्तु नः । - YV. XVIII.57.

309. अविशिष्टः - (M) *A-viśiṣṭaḥ* :- 'Unqualified.' All the objects in the world are qualified by epithets good or otherwise, but the Lord is above all such qualifying forms. Neither the mind, nor the speech can reach to Him - How, then, one could describe Him by qualifying Him with words ? See :- यतो वाचो निवर्तन्ते अप्राप्य मनसा सह - 'From where the speech, along with mind returns without approaching to Him.' Someone had read here विशिष्टः - qualified. Ramānujācārya believes that the Lord is 'qualified by all the auspicious qualities' (सकल-कल्याण-गुण-विशिष्टः)

310. शिष्टेष्टः - (M) *Śiṣṭeṣṭaḥ* :- (1) 'Most desired by good people (शिष्टानां इष्टः).' In this world as the good persons (शिष्टः) desire Him being omniscient, omnipresent and omni-perceiver. (2) Even desired by persons of knowledge. It is said in the *Gītā* that even a knowledgable person reaches to Him after many many births. बहूनां जन्मनामन्ते ज्ञानवान्मां प्रपद्यते । - *Gītā* VII.19.

311. शिखण्डी - (M) *Śikhaṇḍī* :- 'One who wears the peacock feather.' Lord Krishna has adorned Himself with a peacock feather. See :- बर्हापीडं नटवरवपुः etc. - *Bhā.Pu.* X.21.5.

There is an interesting story prevailing in saint-tradition of India. Once upon a time the Lord Rāma, Sītā and Lakṣmaṇa were wandring in the forest. Mātā Sītā became thirsty. Laksmana was trusted to trace water. He wondered far far away but He could not trace any source of water. Meanwhile a peacock appeared before Rāma. It had dropped one of its feather. Rāmā, thinking that Sītā would like it, went to collect it. Again that peacock dropped the second feather at a certain distance. Rāmā again rushed in that direction to collect it. Thus that peacock continued to drop its feathers one by one till only one remained on its body and thus successfully led Rāmā to the reservoir of water. Rāmā was happy to see it. He had satisfied Sītā and as a sign of reciprocating the obligation of that peacock Rāmā decided to adorn Himself with its feather in His next incarnation as the Lord Krishna.

•The word *Śikhaṇḍa* is also interpreted as अप्रमित तेज = the immeasurable lustre and one who bears such lustre is known as to *Śikhaṇḍī*. None bears a lustre better than the Lord, it is wellknown and even universally accepted fact.

312. नहुषः - (M) *Nahuṣaḥ* :- 'Binder.' As the Lord binds all the creatures with his delusory power known as *Māyā*, hence He is called the Binder=Nahuṣaḥ यतो नह्यति भूतानि मायया अतो नहुषः - says Ādi Śaṅkarācārya.

313. वृषः - (M) *Vṛṣaḥ* :- (1) 'Showeror.' The Lord showers the rains. Hence He is *Vṛṣaḥ* (वृषु सेचने) see - तपाम्यहमहं वर्षम् - *Gītā* IX.19. 'I am heating and I am raining.' (2) One who showers all the desires is *Vṛṣaḥ* and Dharma is called *Vṛṣaḥ* in Indian tradition because by following the *Dharma* man can obtain all the objects and all the desires (धर्माद् अर्थश्च कामश्च). Hence it is believed वृषो हि भगवान् धर्मः । So Viṣṇu is also called *Vṛṣaḥ*.

314. क्रोधहा - (M) *Krodhahā* :- 'Destroyer of Anger.' He normally destroys the anger of a good and saintly people. The Lord resides in the hearts of good persons. Hence their anger is like a line drawn on the water, which disappears quickly. Otherwise the anger of a wicked one is like a line carved in a stone, which sustains for ages.

Some see here the reference to the anger of Paraśurāma who due to anger killed all the warriors twenty one times but when He was requested by His father He Himself had destroyed His own anger within no time.

315. क्रोधकृत्कर्ता - (M) *Krodhakṛt-kartā* :- 'Generator of anger and creator.' The Lord Himself generates anger in Himself to destroy demons in the world or to destroy demoniac qualities in the mind of His devotees. At times the word कर्ता is interpreted as one who cuts assunder (कृतन्ति) those who are full of anger in themselves. He had destroyed numerous hands of Sahasrabāhu (a king having thousand hands) when He became angry.

316. विश्वबाहुः - (M) *Viśvabāhuḥ* :- 'Having numerous hands.' He had thousands of hands as all the hands in this world belong to Him. In Veda also He is said *Viśva-bāhuḥ*

विश्वतश्चक्षुरुत विश्वतो मुखो
विश्वतो बाहुरुत विश्वतस्पात् ।
- RV. X.81.3; Śve Up. III.3

The whole विश्व-world is His form. So we too are not other than Him. The moment such crystal clear understanding arises in ourselves we start thinking that we are nothing but His hands-His instruments. Our individual ego is dissolved and the Lord makes us his instruments in His work. Instances of such exhalted souls are not wanting in the religious histroy of any nation.

317. महीधरः - (M) *Mahīdharaḥ* :- (1) 'The supporter of the Earth.' According to Indian mythology the Lord in the form of a serpent named *Ananta* or *Śeṣanāga* supports the earth अनन्तश्चास्मि नागानाम् । - *Gītā* X.29. (2) Mahī also stands for the worship of the Lord offered by devotees and the Lord accepts such worship willingly. Hence He is called *Mahī* = worship *dhaṇaḥ* = supporter. See -

पत्रं पुष्पं फलं तोयं यो मे भक्त्या प्रयच्छति ।
तदहं भक्त्युपहृतमश्नामि प्रयतात्मनः ॥
- *Gītā* IX.26

'He who offers to Me with devotion a leaf, a flower, a fruit, a cup of water, that offering of love from the striving soul, is acceptable to Me.'

अच्युतः प्रथितः प्राणः प्राणदो वासवानुजः ।
अपां निधिरधिष्ठानमप्रमत्तः प्रतिष्ठितः ॥ ४९ ॥

318. Acyutaḥ, 319. Prathitaḥ, 320. Prāṇaḥ, 321. Prāṇadaḥ, 322. Vāsavānujaḥ, 323. Apām Nidhiḥ, 324. Adhiṣṭhānam, 325. Apramattaḥ, 326. Pratiṣṭhitaḥ.

318. अच्युतः - (M) *Acyutaḥ* (Also 100) :- 'Changeless.' All the objects in this world pass through six conditions. (1) जायते - born (2) अस्ति - comes to existence (3) वर्धते - increases (4) विपरिणमते - changes (5) अपक्षीयते - goes to decay (6) विनश्यति - dies. Thus birth, growth, change, decay or death are inevitable for any object but the Lord is above all. Hence He is called अ-च्युत - never changed, changeless, steady or firm.

This is the most beautiful word indicating one of the greatest qualities of God. In *Bhagavad Gītā* it is used thrice only and at all the three places it holds a special significance and suggests a deeper poetic meaning. (1) सेनयोरुभयोर्मध्ये रथं स्थापय मेऽच्युत । - *Gītā* I.21. At the beginning of the war Arjuna desires to see the warriors who have come to help Duryodhana. Here He requests the Lord Krishna to drive his chariot and place it in the middle

of both the armies who have already started shooting their weapons. (प्रवृत्ते शस्त्रसंपाते) The word which is used for Krishna is *Acyuta* = one who is never shaken. When one has to drive in the midst of a battle where the war has already started, naturally one requires steadiness, firmness, courage and that is suggested by this word. The Lord is firm, steady and full of courage.

(2) एकोऽथवाप्यच्युत तत्समक्ष तत्क्षामये त्वामहम्-प्रमेयम् । - *Gītā* XI.42

'Oh Lord, I have insulted you for the sake of joke, at the time of wandering, going for bed, sitting, or eating either alone or in the presence of many. Oh Acyuta ! I pray to you to forgive me oh you Apramey ! 'Here Arjuna is terribly frightened by looking at *Viśvarūpa* of the Lord. Here all his questions have flown away like a cut of a kite and they are transformed into devotion. He, while praying the Lord for forgiveness for his all past actions, addresses Him as *Acyuta*. The suggestion is changed, I am cyuta - but you are always unchanged, steady. Hence, forgive me.

(3) नष्टो मोहः स्मृतिर्लब्धा त्वत्प्रसादान्मयाच्युत ।
स्थितोऽस्मि गतसन्देहः करिष्ये वचनं तव ॥
- *Gītā* XVIII.73

'Destroyed is my delusion, I have regained memory through Thy grace, O infallible one. I am firm, dispelled are my doubts. I will act according to Thy word.'

Here in the end Arjuna confesses that he has regained his formal mental state, his illusion has disappeared. Here the use of the word *Acyuta* for the Lord is significant in a sense that He is firm. He was firm and He will remain firm forever. Arjuna wants his present firmness to be permanent. Here the use of three words (1) करिष्ये (2) वचनम् (3) तव are very very suggestive करिष्ये - I shall perform-suggests *Karma-yoga* - the yoga of action (2) वचनम् - words i.e. the knowledge you have imparted to me suggests *Jñāna-yoga* - the yoga of knowledge and (3) तव - Yours - total submission - i.e. *Bhakti-yoga* - the yoga of devotion. And all these three *yogas* should be steady, firm, changeless, never going to decay by the grace of *Acyuta* = The steady one.

In Veda He is said ध्रुवः and अच्युतः See - ध्रुवोऽच्युतः प्रभृणीहि । - AV. VI.88.3

319. प्रथितः - (M) *Prathitaḥ* :- 'Famous', 'Glorious.' His name and fame are the most famous. Even in the past or today the name of the Lord is universal. *Bhagavad-Gītā* is translated in almost all the languages of the world and hence the Lord is known to the each and every corner of the world. His glory is matchless, unique and universal. It is said about Him - यशसश्चैकभाजनम् । 'He is the only object of fame.'

320. प्राणः - (M) *Prāṇaḥ* (Also see 66 and 407) :- 'Vital Breath', 'Life'. the Lord is praised as प्राण that too not other than Brahman the Highest Reality. प्राणो ब्रह्मेति व्यजानात् । says Upanisad. At one place the Lord says - प्राणोऽस्मि प्रज्ञात्मा तं मामायुरमृतमित्युपास्स्व । - 'I am prana, the very soul of knowledge, worship me as life and immortal.'

321. प्राणदः - (M) *Prāṇadaḥ* :- 'The Giver of Life.' It is the Lord who gives the life or takes it away. Man himself is not even able to die on his own. the life of a man is always in the hands of nature or god. I recall a beautiful sentence by a doctor. 'I steach the wound, Thou healest.' Some has interpreted प्राणः as strength. It is the Lord who gives strength to all human beings, gods and demons. The Lord also bestows His divine strength upon his devotees to come over demoniac qualities of their minds. In veda He is referred as प्राणदः see :-

प्राणदा अपानदा व्यानदा वर्चोदा वारिवोदाः ।
अन्यांस्ते अस्मंत्तपन्तु हेतयः पावको अस्मभ्यं शिवो भव ॥
- YV. XVII.15

322. वासवानुजः - (M) *Vāsavānujaḥ* :- 'The younger brother of Indra.' The Lord Visnu was born as Vāmana and He was younger to Indra born formally as the son of Aditi, who gave birth to Vāmana. Hence He is called the Younger Brother of Indra. See उपेन्द्रः (151).

323. अपां - निधिः - (M) *Apām Nidhiḥ* :- 'Treasure of waters.' i.e. ocean. In the *Gītā* the Lord Himself has said सरसोमस्मि सागरः - *Gītā* X.24. 'I am the ocean among the reservoir of waters.' The water was first created अप् एव ससर्जादौ - मनु.

Rigveda also suggests that the water was the first creation. अम्भः किमासीद् गहनं गभीरम् - RV. X.125.1. In Sanskrit the water is said जीवनम्- the life and the Lord is the life of all living creatures. The Lord is the master of waters and mountains. See :- इन्द्रो अपामन्द्रि इत् पर्वतानाम् । - RV. X.86.10

324. अधिष्ठानम् - (N) *Adhiṣṭhānam* :- 'The substratum of the world.' When a person sees rope and superimposes upon it a serpent the rope is called अधिष्ठानम् = substratum on which the superimposition became possible, similarly the Lord is the substratum on whom the whole world is superimposed due to His *Māyā* - the illusory power. Otherwise also the Lord is the substratum of all the creatures. See - मत्स्थानि सर्वभूतानि - *Gītā* IX.4. 'All creatures are resting upon me.' यत्रेमा विश्वा भुवनानि तस्थुः । - RV. I.164.2

325. अप्रमत्तः - (M) *Apramattaḥ* :- 'Idleless.' The Lord is never idle. He is always active in governing the whole universe and giving the fruits of the actions to all the creatures, that too without making any mistake in it. प्रमादः or idleness or lazyness is supposed to be a living death. An idle person dies many times before his death. Gods punish such people without they themselves being idle. See :-

इच्छन्ति देवाः सुन्वन्तं न स्वप्नाय स्पृहयन्ति ।
यन्ति प्रमादमतन्द्राः ॥
- RV. VII.2.1

'Gods desire active person, they never crave for a dreaming one, Gods kills idle people without being idle.'

326. प्रतिष्ठितः - (M) *Pratiṣṭhitaḥ* :- 'Resting in the best manner.' All the things are resting on one or another. The whole world is dependent while the Lord is not depending on anything. In *Chandogyopaniṣad* there is a dialogue. Where a question is asked, स भगवः कस्मिन् प्रतिष्ठितः 'Oh lord where does that Highest Reality reside ?' and the answer is स्वे महिम्नि - Chā.Up. VII.24.1. 'In His own Glory.' He is resting in Himself.

स्कन्दः स्कन्दधरो धुर्यो वरदो वायुवाहनः ।
वासुदेवो बृहद्भानुरादिदेवः पुरन्दरः ॥ ४९ ॥

327. Skandaḥ, 328. Skanda-dharaḥ, 329. Dhuryaḥ, 330. Varadaḥ, 331. Vāyu-vahanaḥ, 332. Vāsudevaḥ, 333. Bṛhad-bhānuḥ, 334. Ādi-devaḥ, 335. Purandaraḥ.

327. स्कन्दः - (M) *Skandaḥ* :- '*Skanda*' or Subrahmanya is the name of the son of Lord Śiva (1) In the *Gītā* the Lord says 'I am *Skanda* among the commanders-in-chief.' सेनानीनामहं स्कन्दः । - *Gītā* X.24 (2) स्कन्दति अमृतरूपेण स्रवति - one who flows in the form of a nector is known as skandaḥ. The Lord Himself is the nector. (See अमृतः - 119)

328. स्कन्दधरः - (M) *Skanda-dharaḥ* :- 'One who holds the path of Dharma.' According

to Ādi Śankarācārya *skanda* means the path of Dharma-religion - He holds as well as protects the path of Dharma. He even incarnates in every age to protect the Dharma - धर्मसंस्थापनार्थाय संभवामि युगे युगे । - *Gītā* IV.8.

329. धुर्यः - (M) *Dhuryaḥ* :- 'One who carries' or 'one who is the Leader.' The Lord enters the earth and carries or supports all the creatures. गामाविश्य च भूतानि धारयाम्यहमोजसा । - *Gītā* XV.13. 'I have entered into this form of earth (and am the spirit of its material force) and sustain by My might these multitudes.' धु- means the former part of anything and who holds it is Dhuryaḥ means a leader. God is the leader. Though He has nothing to do or nothing is supposed to be obtained by Him. Yet He acts accordingly only to provide leadership to the world, otherwise the whole world would go to cats and dogs, and would be doomed. See - *Gītā* III verses 22 to 24.

330. वरदः - (M) *Varadaḥ* :- 'Bestower of Boons.' One who gives (द) the desired objects or fulfills the desires (वर) of His devotees. See *Bhagawān Nrsimha* says -

प्रह्लाद भद्र भद्रं ते प्रीतोऽहं तेऽसुरोत्तम ।
वरं वृणीष्वाभिमतं कामपूरोऽस्म्यहं नृणाम् ॥

Bhā.Pu. VII.10.52

'Oh Prahlāda ! Auspicious one ! the Best among the demons ! I am pleased upon you. You do demand desired boon. I am the fulfiller of desires for men.'

At the end of विष्णुसहस्रनाम it is said कामानवाप्नुयात् कामी - 'a person with desire would obtain all his desired objects.' Thus the Lord is the 'Bestower of boons.'

331. वायुवाहनः - (M) *Vāyu-vāhanaḥ* :- 'One who moves i.e. controls the winds (वायुः).' It is believed in Indian tradition that there are seven types of wind. (1) आवहः - *Āvahaḥ*, (2) प्रवहः - *Pravahaḥ*, (3) अनुवहः - *Anuvahaḥ*, (4) संवहः - *Saṁvahaḥ*, (5) विवहः - *Vivahaḥ*, (6) परावहः - *Parāvahaḥ* and (7) परिवहः - Parivahaḥ. All these are controlled and made to flow properly by the Lord.

332. वासुदेवः - (M) *Vāsudevaḥ* :- (1) 'The son of Vasudeva.' वसुदेवस्य अपत्यं पुमान् वासुदेवः । See :-

प्रागयं वसुदेवस्य क्वचिज्जातस्तवात्मजः ।
वासुदेव इति श्रीमानभिज्ञा सम्प्रचक्षते ॥

- *Bhā.Pu.* X.8.24.

'Gargācārya tells to Nanda, 'Once your this son was born as the son of Vasudeva hence those who know this call Him Vāsudeva.'

This word is explained in another manner too by dividing it into two words वासु and देवः. (1) one who वसति stays everywhere or one who covers every thing (आच्छादयति) by his *Māyā* is वासुः - *vasuḥ* (2) देवः stands for illuminates (दिव्यति-प्रकाशयति) He, while staying in everything illuminates each and every object - Hence He is called devaḥ. Thus one who while being omni-present illuminates all is *Vāsudevaḥ*. See -

वासनात् वासुदेवस्य वासितं भुवनत्रयम् ।
सर्वदेवनिवासोऽपि वासुदेव नमोऽस्तु ते ॥

Hence one should try to see the whole world as pervaded by the Lord and such a great soul is very very rare to come accross. See :-

वासुदेवः सर्वमिति स महात्मा सुदुर्लभः ।

- *Gītā* VII.19.

'Very rare there is the great soul who knows that Vāsudeva, (the omnipresent being) is all that is.'

333. बृहद्भानुः - (M) *Bṛhad-bhānuḥ* :- 'Possessed of great (endless or most illuminating) rays (भानुः).' The light which is there either in the Sun or in the Moon or in the Fire ultimately belongs to Him. See :-

यदादित्यगतं तेजो जगद्भासयतेऽखिलम् ।
यच्चन्द्रमसि यच्चाग्नौ तत्तेजो विद्धि मामकम् ॥

- *Gītā* XV.12

'The light of the Sun that illumines all this world, that which is in the Moon and in Fire, that light know as from me.'

334. आदिदेवः - (M) *Ādi-devaḥ* (Also 490) :- 'The First God.' The Lord was first and foremost in the world. No one has preceded Him. Hence He is the *Ādi devaḥ*. See :-

त्वमादिदेवः पुरुषः पुराणस्त्वमस्य विश्वस्य परं निधानम् ।
वेत्तासि वेद्यं च परं च धाम त्वया ततं विश्वमनन्तरूप ॥

- *Gītā* XI.38

'Thou are the ancient Soul and the first and original god head and the supreme resting-place of this All; Thou art the knower and that which is to be known and the highest status; O Infinite in form, by Thee was extended the universe.'

Also हिरण्यगर्भः समवर्तताग्रे भूतस्य जातः पतिरेक आसीत्..... R.V. X.121.1.

335. पुरन्दरः - (M) *Purandaraḥ* :- 'Destroyer of the cities.' In mythology it is said that the demons have built three cities in the sky and by residing in them and flying here and there they have started troubling the whole world. All the people went to the Lord Śiva and requested Him for protection. The Lord Śiva destroyed all these three cities made out of gold, silver and iron. Hence He is known as *Purandaraḥ* or *Tripurāriḥ*. There is no distinction between Lord Śiva and Viṣṇu hence the later is called here *Purandaraḥ*. In Veda Indra is also referred to by the same name पुरन्दरो गोत्रभिद् वज्रबाहु...। YV. XX.38.

अशोकस्तारणस्तारः शूरः शौरिर्जनेश्वरः ।
अनुकूलः शतावर्तः पद्मी पद्मनिभेक्षणः ॥ ५० ॥

336. Aśokaḥ, 337. Tāraṇaḥ, 338. Tāraḥ, 339. Śūraḥ, 340. Śauriḥ, 341. Janeśvaraḥ, 342. Anukūlaḥ, 343. Śatāvartaḥ, 344. Padmī, 345. Padma-nibhek-ṣaṇaḥ.

336. अशोकः - (M) *Aśokaḥ* :- 'One without (अ) sorrow (शोकः).' The Lord is free from any type of sorrow. Ādi Śaṅkarācārya says the Lord is free from six types of miseries which are the causes of sorrow. They are (1) शोकः - grief (2) मोहः - temptation (3) जरा - old age (4) मृत्युः - death (5) क्षुधा - hunger and (6) पिपासा - thirst. If we look from another angle, any one who seeks His shelter becomes permanently free from the sorrows. He Himself has said :-

सर्वधर्मान् परित्यज्य मामेकं शरणं व्रज ।
अहं त्वा सर्वपापेभ्यो मोक्षयिष्यामि मा शुचः ॥

- *Gītā* XVIII.66

'Abandon all *Dharmas* and take refuge in Me alone. I will deliver thee from all sin, do not grieve.'

He is free from sorrow and makes all the same who seek His shelter. Can we seek Him whole heartedly ? If, then there will be no shadow of sorrow in out life.

337. तारणः - (M) *Tāraṇaḥ* :- 'One who enables his devotees to cross (the ocean of this world).' See :-

तेषामहं समुद्धर्ता मृत्युसंसारसागरात् ।
भवामि न चिरात्पार्थ मय्यावेशितचेतसाम् ॥

- *Gītā* XII.7

'Those who fix on Me all their consciousness, O Parth, speedily I deliver them out of the sea of death-bound existence.'

If you want to cross over all the difficulties of life, the only course left is to engage your mind in Him. He Himself says :- मच्चित्तः सर्वदुर्गाणि मत्प्रसादात्तरिष्यसि । - *Gītā* XVIII.58. 'If thou art one in heart and consciousness with Me at all times, then by My grace thou shalt pass safe through all difficult and perilous passages.'

338. तारः - (M) *Tāraḥ* :- 'Saviour.' It is the Lord who is capable of saving any one from any sin or danger in this world. He has given call to all the creatures in this world as अहं त्वा सर्वपापेभ्यो मोक्षयिष्यामि मा शुचः । - *Gītā* XVIII.66. 'I will deliver thee from all sin, do not grieve.'

In *Atharva-śirṣa* it is said गर्भ-जन्म-जरा-मरण-संसारसागर-महाभयात्-तारयति इति तस्मादुच्यते तारः ।

He liberates from the great fear of the womb, birth old-age, death, and the ocean of the world, hence He is called Tārah-'The Saviour'.

339. शूरः - (M) *Śūraḥ* :- 'The Brave.' He is the most brave or the valient one in the whole universe. Nobody would dare to combat with Him. He is एकवीरः - the only Hero.

340. शौरिः - (M) *Śauriḥ* :- 'Born in the family of Śūrsena.' This is the family name of the Lord as He was born as Krishna in the family of Śūrasena. शूरस्य गोत्रापत्यं पुमान् शौरिः such is the derivation of this word. Vasudeva, the father of Krishna was the son of Śūrasena.

341. जनेश्वरः - (M) *Janeśvaraḥ* :- The Master (ईश्वरः) of people (जनः) one who has the quality to be born (जनसाधर्म्यवान्) is known as *Janaḥ* (जनः) and their master (ईश्वरः) is *Janeśvaraḥ*. He is the master of the Lord of all the created beings.

342. अनुकूलः - (M) *Anukūlaḥ* :- 'Favourable.' The most favourable for any one is one's own soul and the Lord is the soul of each and everyone. Hence He is the most favourable or agreeable to all. He is most favourable to His devotees. They could even easily buy Him without any effort. भक्तिक्रीतो जनार्दनः । 'Janārdana i.e. the Lord Krishna is bought by devotion.'

343. शतावर्तः - (M) *Śatāvartaḥ* :- 'Having hundred (शत) forms (आवर्तः)' (1) He for the protection of His devotees incarnates in hundreds of forms. Hence He is called *Śatāvartaḥ*. (2) He, as life, flows in the numerous veins of the body of a human being so He is *śatāvartaḥ*.

344. पद्मी - (M) *Padmī* :- 'One who holds lotus in his hand.' The Lord Viṣṇu is *caturbhuja*-having four hands. He weilds in His four hands शंख (coanch), चक्र (disc), गदा (mace) and पद्म (lotus). According to the scholars they symbolize *Dharma*, *Artha*, *Kāma* and *Mokṣa* respectively.

345. पद्मनिभेक्षणः - (M) *Padma-nibhekṣanaḥ* :- 'Whose eyes (ईक्षणः) are resembling (निभः) to lotus (पद्म).' The sight of the Lord is like a lotus which is pure, extensive and capable of removing the fatigue of the people. अमलकमल-स्फाल्ननिभे श्रमापहं वीक्षणमस्येति । - पराशर भट्ट in his commentary known as भगवद्-गुणदर्पण.

पद्मनाभोऽरविन्दाक्षः पद्मगर्भः शरीरभृत् ।
महर्द्धिर्ऋद्धो वृद्धात्मा महाक्षो गरुडध्वजः ॥ ५१ ॥

346. Padma-nābhaḥ, 347. Aravindākṣaḥ, 348. Padma-garbhaḥ, 349. Śarīra-bhṛt, 350. Mahardhiḥ, 351. Ṛddhaḥ, 352. Vṛddhātmā, 353. Mahakṣaḥ, 354. Garuda-dhvajaḥ.

346. पद्मनाभः - (M) *Padma-nābhaḥ* :- 'Having a lotus like navel.' (1) According to Indian mythology the navel of the Lord is like a lotus or a lotus has come out of it and Brahma the creator of the universe is sitting on it. (2) Some has interpreted it as one who manifests Himself in the lotus like hearts of this devotees.

347. अरविन्दाक्षः - (M) *Aravindākṣaḥ* :- 'Whose eyes (अक्षः) are resembling to a lotus

(अरविन्दः).' The meaning of पद्मनिभेक्षणः (345) and this word is the same. It aims at suggesting the beauty and piety of the eyes like lotus.

348. पद्मगर्भः - (M) *Padma-garbhaḥ* :- 'One who resides in the lotus (like heart of creatures).' The Lord invariably stays or manifests Himself in the heart of a person. Provided that heart is as pure, pious and free from malices as the lotus. So He is called *Padma-garbhaḥ* see :-

ईश्वरः सर्वभूतानां हृद्देशेऽर्जुन तिष्ठति ।

- *Gītā* XVIII.61

'Oh Arjuna ! The Lord stays in the heart of all creatures.'

349. शरीरभृत् - (M) *Śarīra-bhṛt* :- 'One who sustains the body.' (1) The Lord resides in the body of a person and sustains it, maintains it and nourishes it. The moment the Lord, as a soul, leaves the body it starts decaying. (2) One who assumes (भृत) (various types) of bodies (शरीर). The Lord has incarnated in the bodies forms of a fish, tortoise, boar, bird etc. So He is *śarīra-bhṛt*.

350. महर्द्धिः - (M) *Maharddhiḥ* :- 'Possessed of great (महत्) prosperioty and power (ऋद्धिः). His various विभूतिs are described in the *Gīta* and *Bhāgavata-Purāṇa*. At one place He says in *Bhā.Pu.* that He could even after a long time count the number of atoms in the world but His *vibhutis* could not be counted. :-

संख्यानं परमाणूनां कालेन क्रियते मया ।
न तथा मे विभूतीनां सृजतोऽण्डानि कोटिशः ॥

Bhā.Pu. XI.16.39

351 ऋद्धः - (M) *Ṛddhaḥ* (Also 278) :- 'One who has expanded Himself as this universe. Hence He, as a *jiva*-individual soul is caught here in the world. He is both the cause and the effect of the universe or He is prosperous in all respects.

352. वृद्धात्मा - (M) *Vṛddhātmā* :- 'Ancient soul.' (1) *Vṛddha* is a word derived from a root *Vṛdha Vardha* - to increase, to grow. He who has grown more than any one else; who has passed more time, for growing i.e. became old. The Lord was first and all the souls have come afterwords. Hence He is the most ancient soul. See - अस्य वामस्य पलितस्य होतुः । - RV. I.164.1. 'He is a beautiful and old Hota.' (2) Whose form has increased in various ways at the time of creation. वृद्धं सृष्टिकाले विविधभावैः स्वरूपं यस्य सः says Satyadeva Vāsiṣṭhaḥ.

353. महाक्षः - (M) *Mahākṣaḥ* :- (1) 'Having great eye.' The eyes of the Lord are the Sun and the Moon and none is greater than them or He can see all externally and internally too. Hence He is called having great eye. He is the keen perceiver of all the actions of each and every human being.

354. गरुडध्वजः - (M) *Garuḍa-dhvajaḥ* :- 'Having eagle in the flag.' In Indian mythology all the gods are provided with a vehicle in a very significant manner, and that bird or animal is said to be painted in the flag of that god. The Lord Viṣṇu is provided with *Garuda*-eagle as His vehicle. Hence His banner is also painted with eagle. The eagle soars very high in the sky and as soon as sees any serpent pounces upon it and eats it away. The world or the time is often compared with a serpent. The Lord devours the time serpent or the world-snake of His devotees. The speciality of the eagle of Lord Viṣṇu is worth noting when that eagle flies in the sky it's wings sing the *mantras* of all the three Vedas. Hence it is called छन्दोमय - full of Vedic mantras. See :-

छन्दोमयेन गरुडेन समुह्यमानश्चक्रायुधोऽभ्यगमदाशुयतो गजेन्द्रः ।

- Bhā.Pu. VII.3.31

'He weilding the disc as His weapon and being carried on by a Garuda, full of the Vedic *mantras*, came to Gajendra.'

In the Vedas the Lord is referred to as गरुत्मान् see :- दिव्यः स सुपर्णो गरुत्मान् । - RV. I.164.46

अतुलः शरभो भीमः समयज्ञो हविर्हरिः ।
सर्वलक्षणलक्षण्यो लक्ष्मीवान् समितिञ्जयः ॥ ५२ ॥

355. Atulaḥ, 356. Śarabhaḥ, 357. Bhīmaḥ, 358. Samaya-jñaḥ, 359. Havir-hariḥ, 360. Sarva-lakṣaṇa-lakṣaṇyaḥ, 361. Lakṣmīvān, 362. Samitiñjayaḥ.

355. अतुलः - (M) *Atulaḥ* :- 'Matchless', 'incomparable'. No one is better than He, none is equal to Him. The *Gītā* says 'There is none who is equal to you, where is another superior to you in this three world ? Your glory is incomparable' न त्वत्समोऽस्त्यभ्यधिकः कुतोऽन्यो लोकत्रयेऽप्यप्रतिमप्रभावः । - *Gītā* XI.43. He is unparalleled in beauty and valour. He is matchless in knowledge and glory. He is without second in love and compassion. He is incomparable in all respects. Hence all love Him alike, adore Him alike.

356. शरभः - (M) *Śarabhaḥ* :- '*Śarabha* bird.' *Śarabhaḥ* is supposed to be a bird having eight legs and capable of killing even a lion. अष्टपादः शरभः सिंहघाती । - As He is अतुलः incomparable so He is *śarabhaḥ* - a deadly bird also. The Lord is called *śarabhaḥ* to indicate His matchless strength which is normally exhibited in annihilating deadly demons like Rāvaṇa, Kaṁsa etc. Some interpret शरः as the body as it perishes and one who shines (भाति) in this body is शरभः ।

357. भीमः - (M) *Bhīmaḥ* :- 'Terrible.' One who is always frightful, terrible and capable of creating fear in others is known as *Bhīmaḥ*. When the Lord has assumed the form of *Viśvarūpa* as described in the *Gītā* even the great warriors like Bhishma, Drona, Karna etc. started running away being frightened by the very sight of the Lord. He normally fightens only those who are bad in the world. He is अभीमः - not frightening good ones, His devotees. सिंहो न भीमो मनसो जवीयान् । - RV. IX.97.38 It is believed that the wind etc. is working in their offices only out of fear from Him. भीषास्मात् पवते वायुः । - तै.ना. 8. It is also said in *Mahābharata* that :-

भयादेवाग्निस्तपति भयात्तपति सूर्यः ।
भयादिन्द्रश्च वायुश्च मृत्युर्धावति पञ्चमः ॥

'Out of His fear the fire burns and the Sun shines. Due to His fear Indra, Vāyu (air) and death the fifth one, are running (in their offices properly).'

Such is the fear of Lord Viṣṇu, Hence He is designated as भीमः - *Terrible*. We too, should fear of Him while executing any wrong deed or doing any unrighteous act.

358. समयज्ञः - (M) *Samaya-jñaḥ* :- 'Knower of the time'. (1) सम्यग् अयनम् - moving properly means समयः - on time and one who knows (ज्ञः) this time properly is *samaya-jñaḥ*. He is the master of past, present and future. Hence He knows the time of the creation, maintenance or destruction of the whole world. (2) षट् समयान् जानाति इति समयज्ञः - one who knows all the six principles of systems of philosophy. The six systems are (1) *Sāṁkhya* by Kapila, (2) *Yoga* by Patañjali, (3) *Nyāya* by Gautam, (4) *Vaiśeṣika* by Kaṇāda, (5) *Mimāṁsā* by Jaimini and (6) *Vedānta* by Bādarayaṇa. (3) सम + यज्ञ - to worship (यज् पूजायाम्) all with equal attention and affection. To regards all equal is the worship of the Lord Acyuta i.e. Viṣṇu. समत्वम् आराधनम् अच्युतस्य । - Vi.Pu. I.17.90. In the *Gītā* this *samatva* is regarded योगः । see - समत्वं योग उच्यते । - *Gītā* II.48 and It is equality that is meant by yoga.

समं पश्यन् हि सर्वत्र समवस्थितमीश्वरम् ।
न हिनस्त्यात्मनात्मानं ततो याति परां गतिम् ॥

- *Gītā* XIII.4

'Perceiving, the equal Lord as the spiritual inhabitanth, in all forces, in all things and in all beings, he does not insure himself (by casting his being into the hands of desire and passions), and thus he attains to the supreme status.'

359. हविर्हरिः - (M) *Havir-hariḥ* :- 'One who carries the oblations offered in the sacrifice.' हरति इति हरिः and हविर्भागं हसति इति हविर्हरिः । The Lord Himself has said in the *Gītā* -

अहं क्रतुरहं यज्ञः स्वधाऽहमहमौषधम् ।
मन्त्रोऽहममेवाज्यमहमग्निरहं हुतम् ॥

- *Gītā* IX.16

'I the ritual action, I the sacrifice, I the food-oblation, I the fire-giving herb, the mantra I, I also the butter, I the flame, the offering I.'

(2) Ādi Śaṅkarācārya has quoted a verse -

हराम्यघं च स्मर्तृणां हविर्भागं क्रतुष्वहम् ।
वर्णश्च हरिर्वेति तस्माद्धरिरहं स्मृतः ॥

'I take away the sins of those who remember me and I carry the oblations in sacrifice and my colour is *Harita*, Hence I am called *Hariḥ*.

(3) *Havi* and *Hari* are at times interpreted separately. *Havi* means oblations. In *Puruṣa-sūkta* of *Rigveda* the Lord is offered as an oblation in sacrifice. While He carries away means destroys the sins of His devotees. So He is *Hari*. See :-

हरिर्हरति पापानि दुष्टचित्तैरपि स्मृतः ।
अनिच्छन्नपि संस्पृष्टो दहत्येव हि पावकः ॥

'The Lord destroys the sins even if He is remembered by the wicked minds. The fire burns even if it is touched without any intention or desire.'

360. सर्वलक्षणलक्षण्यः - (M) *Sarva-lakṣaṇa-lakṣaṇyaḥ* :- 'Known by means of all signs' or 'all sorts of proofs.' This is the unique and unprecedented virtue of the Lord that He is above all the proofs and yet He could be known by all the means of proofs. All the good qualities belong to Him as He is *Saguṇa* and He is not qualified by any quality as He is *Nir-guṇa*. All the opposite qualities do reside in Him only. (विरुद्धधर्माश्रयत्वम्)

361. लक्ष्मीवान् - (M) *Lakṣmīvān* :- 'The consort of Lakṣmī.' During the churning of ocean for nectar the fourteen jewels emerged out of it. One was Lakṣmī. She had chosen Lord Viṣṇu as her husband. This story is narrated in many *Purāṇas*. The other dictionary meanings of the word Lakṣmī are beauty, glory, wealth, lustre, effulgence etc. All these are there in Him. So He is said to be possessed of Lakṣmī.

362. समितिंजयः - (M) *Samitiñjayaḥ* :- 'Victorious in battle.' *Samiti* means battle and *jayaḥ* means victory. The Lord is even victorious, never defeated in any battle. This is the well-known fact. He also defeats the miseries of His devotees. In Veda it is said that शतं सेना अजयत् साकमिन्द्रः । - RV X.103.1. 'Indra, the Lord, has defeated hundreds of army at a time.'

विक्षरो रोहितो मार्गो हेतुर्दामोदरः सहः ।
महीधरो महाभागो वेगवानमिताशनः ॥ ५३ ॥

363. Vikṣaraḥ, 364. Rohitaḥ, 365. Mārgaḥ, 366. Hetuḥ, 367. Dāmodaraḥ, 368. Sahaḥ, 369. Mahidharaḥ, 370. Mahābhāgaḥ, 371. Vegavān, 372. Amitāśanaḥ.

363. विक्षरः - (M) *Vikṣaraḥ* :- 'Imperishable.' क्षरति इति क्षरः - one which perishes is क्षरः and विगत क्षरः - one who never perishes is विक्षरः । i.e. Imperishable. One who is born is going to

die. One which is created is going to decay. One which is fashioned out is going to perish. But the Lord is neither born, nor created, nor fashioned out. Hence He is Imperishable. In the fifteenth chapter of *Gītā* the concept of क्षर and अक्षर i.e. perishable and imperishable is explained in detail. This अक्षर and क्षर are one and the same.

364. रोहितः - (M) *Rohitaḥ* :- Rohita' It is the name of a fish. The Lord is called *Rohita* because He has incarnated Himself as fish at the time of deluge and saved the king Satyavrata and seven sages. This story is narrated in various *Purāṇas* and particularly in *Matsya-purāṇa*. Jayadeva has beautifully described it :-

प्रलयपयोधिजले धृतवानसि वेदम् ।
विहितवहित्रचरित्रमखेदम् ।
केशवधृतमीनस्वरूप जय जगदीश हरे ॥

365. मार्गः - (M) Mārgaḥ :- The Path 'The way', 'The Royal Road.' उपासकैः मार्ग्यते इति मार्गः । One who is sought by aspirants is मार्गः = the Path. The Lord is always sought and it is He who provides the way by which one can reach to Him. Thus He is the destination and the path. See :-

तमेव विदित्वा अतिमृत्युमेति नान्यः पन्था विद्यते अयनाय ।
- YV. XXXI.18.

'Only by knowing Him one crosses the death, there is no other path to traverse.'

366. हेतुः - (M) *Hetuḥ* :- 'The cause.' The Lord is the causeless cause of the universe. He has created everything but no one has created Him. Hence He is the real cause. The term cause could be applied to Him and to Him only in its real sense of the term. He is the material cause as well as the instrumental cause of this universe just as a spider creates the web without any external material.

367. दामोदरः - (M) *Dāmodaraḥ* :- 'One with rope on belly.' This has different meanings. (1) दम is one of the *sādhana* of yoga and an intelligence becomes exhalted (उदर and उत्कृष्ट) by *Dama* - self-restraint and by such intelligence who is obtained is *Dāmodaraḥ* (दमात् दामोदरं विदुः ।). (2) दामानि लोकनामानि (worlds) उदरे यस्य - In whose belly all the worlds are there is *Dāmodaraḥ*. (3) Yashoda has tied down the Lord by a rope (दाम्ना) at his belly (उदर). Hence He is known as *Dāmodaraḥ*. See :-

तं मत्वाऽऽत्मजमव्यक्तं मर्त्यलिङ्गमधोक्षजम् ।
गोपिकोलूखले दाम्ना बबन्ध प्राकृतं यथा ॥
- *Bhā.Pu.* X.9.14

The same instance is poetically narrated by Vyasa in कुन्तिस्तुति -

गोप्याददे त्वयि कृतागसि दाम तावत्
या ते दशाश्रुकलिताञ्जनसंभ्रमाक्षम् ।
वक्त्रं निनीय भयभावनया स्थितस्य
सा मां विमोहयति भीरपि यद्बिभेति ॥
- *Bhā.Pu.* I.8.31

When as a child you did the mischievous act Gopi (your mother Yashoda) took a rope to tie you. Your face at that time, with eyes tremulous in fear shedding tears, washing away the collyrium. Thinking on that face I wonder how you were afraid by whom even the fear itself is feared of you.'

368. सहः - (M) *Sahaḥ* :- 'All enduring.' As per one commentator this name is given in connection with the previous one when the Lord was tied down by rope on belly by Yashoda He has endured such insult. Hence He is called सहः - 'All-enduring one.' He is such an open minded fellow that though He is capable to do anything yet He bears everything good or otherwise said about Him. (2) सहते अभिभवति - He defeats all; so He is called *sahaḥ* - In Veda also He is addressed as सहः see - सहो असि सहो मयि धेहि । - YV. 19.9. 'You are the strength, kindly bestow upon me the strength.'

369. महीधरः - (M) *Mahīdharaḥ* (Also 317) :- 'The Holder or supporter of the earth.' This word is explained in 317. Ādi Śankarācārya explains it as He who becoming the mountains supports the earth.

370. महाभागः - (M) *Mahābhāgaḥ* :- 'Extremely fortunate.' (1) He incarnates various forms at His sweet-will and enjoys whatever He desires. Hence He is 'Extremely fortunate.' (2) In all His incarnations His great fortune is exhibited. (3) He has the lion-share in all the sacrifices so He is called the most fortunate one. (4) Nirukta says महाभाग्याद् देवताया एक एव आत्मा बहुधा स्तूयते (Ni. VII.4) 'Only because of the great fortune of god one soul (i.e. the Lord) is praised in various ways' (5) तस्या महाभाग्याद् एकस्या अपि बहूनि नामानि भवन्ति । - (Ni. I.5) 'Only because of the great fortune of that god there exist many names.' This concept justifies the thousand names of the Lord Viṣṇu.

371. वेगवान् - (M) *Vegavān* :- 'Full of swiftness.' It is said in the Upanisad that His speed is faster than the mind. Just as super-sonic planes are there in this world similarly He is having supra-mental speed-more speedy than the mind itself. At the time of liberating Gajendra or supporting Draupadi His speed is well-known.

Also see :- अनेजदेकं मनसो जवीयो...(ईशोपनिषद् १-४) 'One unmoving that is swifter than mind.'

372. अमिताशनः - (M) *Amitāśanaḥ* :- 'Immeasurable Eater.' (1) He is capable to swallow the whole universe at the time of deluge. (2) In *Viṣnu-purāṇa* it is narrated that when all the food which was prepared and offered to Govardhana was swallowed by Lord on looking at this all the Gopas were astonished They started thinking 'weather here is a god or a demon ?' (यथा देवो वा दानवो वा) because He is immeasurable eater. (3) Spiritually speaking He is capable to swallow all sorts of ignorance of His devotees.

(4) In the *Gītā* It is said -

यथा नदीनां बहवोम्बुवेगाः
समुद्रमेवाभिमुखा द्रवन्ति ।
तथा तवामी नरलोकवीरा
विशन्ति वक्त्राण्यभिविज्वलन्ति ॥

- *Gītā* XI.28

'As is the speed of many rushing waters racing towards the ocean, so all these heroes of the world of men are entering into Thy many mouths of flame.' He consumes all of them.

उद्भवः क्षोभणो देवः श्रीगर्भः परमेश्वरः ।
करणं कारणं कर्ता विकर्ता गहनो गुहः ॥ ५४ ॥

373. Udbhavaḥ, 374. Kṣobhaṇaḥ, 375. Devaḥ, 376. Śrī-garbhaḥ, 377. Parameśvaraḥ, 378. Kāraṇam, 379. Kāraṇam, 380. Karta, 381. Vikarta, 382. Gahanaḥ, 383. Guhaḥ.

373. उद्भवः - (M) *Udbhavaḥ* :- 'The Originator.' (1) He is the creator of the universe. He creates it agin and again. (2) See - इयं विसृष्टिर्यत आबभूव । - RV. X.129.7 *Bharvaḥ* means created i.e. this universe and *ud* means higher. He is higher than the creation. See - स भूमिं विश्वतो वृत्वा अत्यतिष्ठद् दशाङ्गुलम् । - RV. X.90.1. 'He (the Lord) after covering the earth from all sides remained ten fingers high.'

374. क्षोभणः - (M) *Kṣobhaṇaḥ* :- 'The Agitator.' When there is a deluge all the three qualities of *Prakṛiti*, viz., *Sattva*, *Rajas* and *Tamas* are in equal proportion. Then the agitation is created, one becomes more compared to others and the whole world is created. Who creates such agitation ? Naturally the Lord. Hence He is known as the Agitator in *Sāmkhya*-philosophy. It is said in *Viṣnu-purāṇa* -

प्रकृतिं पुरुषं चैव प्रविश्यात्मेच्छया हरिः ।
क्षोभयामास भगवान् सर्गकाले व्ययाव्ययौ ॥

'In the beginning of creation Hari, the Lord, entered as per His own will *Prakriti* and *Purusha* and agitated perishables and imperishables.' See :- घनाघनः क्षोभणश्चर्षणीनाम् । - RV. X.103.1

375. देवः - (M) *Devaḥ* :- 'The God.' There are several meanings of the root दिव् (दिवु क्रीडा-विजिगिषा-व्यवहार-द्युति-स्तुति-मोद-मद-स्वप्न-कान्ति-गतिषु । - पा.धा.पाठ. (1) One who sports (क्रीडति) at the time of creation. (2) One who acts (विजिगिषति) all the gods and demons (3) One who stays (व्यवहरति) in all the creatures (4) One who shines (द्योतते) as a self (5) One who is praised (स्तूयते) by the people (6) One who goes i.e. moves (गच्छति) at all the places is Devah. The Lord Viṣṇu is capable of doing all such activities. See - वासुदेवः 332. See - द्यावाभूमी जनयन् देव एकः । - RV. X.81.3

376. श्रीगर्भः - (M) *Śrī-garbhaḥ* :- 'Containing glory in the womb.' *Śrī* means Vibhūti-glory. The whole world is the glory of the Lord and the whole world is contained in the *viśvarūpa* of the Lord. When the Lord has tested the mud and was asked to open the mouth by His mother Yashoda. In His widely opened mouth she saw the whole world. See

तत्र सा ददृशे विश्वं जगत् स्थाष्णु च खं दिशः ।
साद्रिद्वीपाब्धिभूगोलं सवाय्वग्नीन्दुतारकम् ॥
- *Bhā.Pu.* X.8.37

'There she saw the whole worlds movable and immovable, along with sky, quarters, mountains, islands, oceans, earth, wind, fire, moon and stars.'

377. परमेश्वरः - (M) *Parameśvaraḥ* :- 'Best Ruler.' परम - *parama* means the great or the best and ईश्वरः stands for ruler. See ईश्वरः (36) and (74). यो भूतः सर्वस्येश्वरो यस्मिन् सर्वं प्रतिष्ठितम् । - AV. XI.6.1

378. करणम् - (N) *Kāraṇam* :- 'The Instrument. That which is most inevitable' for obtaining result or fruit is known as *Karaṇam* - instrument (साधकतमं करणम्) The Lord is the most important instrument in creation of this universe, without whom the creation would have never seen the day light. Hence the Lord is the Instrument.

379. कारणम् - (N) *Kāraṇam* :- 'The Cause.' In the previous name it is suggested that the Lord is instrumental in creation while here He is said the cause of the universe. He is the causeless cause of this whole visible and invisible world. In fact He is both the instrumental as well as the material cause of the universe. (अभिन्न-निमित्त-उपादान-कारणम्) See - हेतुः (366).

380. कर्ता - (M) *Kartā* :- 'The Agent.' If the material cause is there but the agent (कर्ता) is not there the action would never take place. If the mud is there but the potter is not there the pot will never be produced. Hence the Lord is the Agent for the creation of this world. It is said in *Atharva-śīrṣa* त्वमेव कर्ता असि - 'You are the agent'.

381. विकर्ता - (M) *Vikartā* :- 'Creator in various manners.' To be an agent is not enough. One must be capable of creating things in infinite ways to be the creator of this universe. There are endless varieties of humans beings created by countless ways. And the Lord is the guiding force behind all these innumerable manifestations.

382. गहनः - (M) *Gahanaḥ* :- 'Concealed, un-seen.' Though the Lord has created this universe and not an inch is without His existence yet He has concealed Himself in such a way that He remains un-seen to the normal eyes. He says - नाहं प्रकाशः सर्वस्य योगमायासमावृतः । - *Gītā* VII.25. 'I am not evident to all as I am covered by (my) *Yoga-māyā*. The Veda says स वै गुह्यः प्रजापतिः । - AV. X.4.41.

383. गुहः - (M) *Guhaḥ* :- 'Hidden.' God

is the inner self of all the souls and yet He is so hidden. Yet He is not visible to all for He has hidden Himself through his *Yoga-māyā*. He says 'I am not visible all for I am hidden through *Yoga-māyā*.' The Veda says गुह्यं ब्रह्म सनातनम् । - Kath.Up. 5.6.7.

व्यवसायो व्यवस्थानः संस्थानः स्थानदो ध्रुवः ।
परर्द्धिः परमस्पष्टस्तुष्टः पुष्टः शुभेक्षणः ॥ ५५ ॥

384. Vyavasāyaḥ, 385. Vyavasthānaḥ, 386. Saṁsthānaḥ, 387. Sthānadaḥ, 388. Dhruvaḥ, 389. Pararddhiḥ, 390. Parama-spaṣṭaḥ, 391. Tuṣṭaḥ, 392. Puṣṭaḥ, 393. Śubhekṣaṇaḥ.

384. व्यवसायः - (M) ***Vyavasāyaḥ*** **:-** 'Effort or Resolute.' In the *Gītā* the Lord maintains जयोऽस्मि व्यवसायोऽस्मि (*Gītā* X.36) 'I am the victory, I am the effort.' (2) The *Vyavasāyaḥ* also means firm resolution. He is always सत्यसंकल्पः - all His desires are true i.e. always fulfilled. The reason is that He is having firm resolution. There is nothing like vexation of mind in His case.

385. व्यवस्थानः - (M) ***Vyavasthānaḥ*** **:-** 'The Executor.' The world is created but we must have some one who would execute it properly. If say for an example, the agents of nature like fire, wind, Sun or Moon give up their proper nature and start behaving at their sweet-will then what would happen ? There is a law and order and the executor of such law and order is the Lord.

386. संस्थानः - (M) ***Saṁsthānaḥ*** **:-** 'The proper place.' (1) He is the most appropriate place for all the creatures at the time of deluge. Hence the Lord is *Saṁsthānaḥ*. (2) All the creatures in this universe reside in Him. He provides proper place to them to reside in. See - मत्स्थानि सर्व भूतानि । - *Gītā* IX.4. Hence the Lord is proper place for all to reside.

387. स्थानदः - (M) ***Sthānadaḥ*** **:-** 'The Giver (दः) of the post (स्थान).' He bestows proper post to the persons according to their actions. When He is pleased one can gain one's own desired place by His grace. The example of a child Dhruva is not unknown to any Indian mind. He is praised as महोच्चैः पदानां नियन्तृ: त्वमेकम् । - 'You are the only one who commands the posting of the Highest posts.' It is the false pride of a person that he or she feels, 'I have gained, obtained or acquired this particular post.' In fact it is His grace by which a person obtains a desired post. May He bestow His benevolent grace to all without any distinction !

388. ध्रुवः - (M) ***Dhruvaḥ*** **:-** 'Steady, Firm.' One who is never shaken, who remains firm in all conditions is *Dhruvaḥ*. He is permanent in midst of all impermanent things. नित्योऽनित्यानाम् । *Gītā* says सर्वत्रगमचिन्त्यं च कूटस्थमचलम् ध्रुवम् - *Gītā* XII.3 Omnipresent, unthinkable, immobile, constant. He is the one who has bestowed upon child Dhruva a permanent changeless and steady position and He Himself is also *Dhruvaḥ*.

389. परर्द्धिः - (M) ***Pararddhiḥ*** **:-** 'Having Supreme Manifestations.' There are numerous *siddhis* = achievements described in scriptures. All such *siddhis* are there in the Lord. Ādi Śaṅkarācārya takes *ṛddhi* as *Vibhūti* and interprets as 'Having the Best *Vibhūtis*.' The glories of the god are beyond the words or imagination.

390. परमस्पष्टः - (M) ***Parama-spaṣṭaḥ*** **:-** 'Absolutely clear.' (1) The Lord is absolutely clear to those who are having clear mind, intention and actions in the life.

(2) परा मा शोभा अस्य इति परमः - whose beauty is excellent is *paramaḥ*. He, as we know, is regarded as the most handsome and attractive.

He is *spaṣṭaḥ* i.e. absolutely clear as His very form is consisted of knowledge or light.

391. तुष्टः - (M) *Tuṣṭaḥ* :- 'Satisfied.' He is always satisfied. He is ever contented. Even in poor among the poorest offers Him only handful of water or even a leaf of Tulasī, not only, He is pleased but He, so to say, sells away Himself to him. He is such a lover of His devotees. See :-

तुलसीदलमात्रेण जलस्य चुलूकेन च ।
विक्रीणिते स्वात्मानं भक्तेभ्यो भक्तवत्सलः ॥

392. पुष्टः - (M) *Puṣṭaḥ* :- 'Fully nourished' or 'ever full'. A person who is ever contented is always fully nourished. The Lord is above any worldly desire. He is always satisfied all His desires are fulfilled (आप्तकामः) Hence He is fully nourished, quiete healthy mentally and physically too. May He bestow His this quality to all of us !

393. शुभेक्षणः - (M) *Śubhekṣaṇaḥ* :- 'Having auspicious eyes.' The very sight of the Lord is full of auspiciousness. The moment he looks at any one all His sins are washed away and all his deeds are purified. This is the reason why He has closed His eyes when Putanā came to kill Him. According to Ādi Śaṅkarācārya the very sight (दर्शन) of the Lord is capable of imparting liberation and can fulfill all the worldly desires of a devotee Hence He is *śubhekṣaṇaḥ*. He quotes :-

भिद्यते हृदयग्रन्थिः छिद्यन्ते सर्वसंशयाः ।
क्षीयन्ते चास्य कर्माणि तस्मिन् दृष्टे परावरे ॥
- *Mu.Up.* II.2.9.

'The knot of the heart strings is rent, cut away all doubts and the man's deeds are spent and perish, when is seen at once which is the being below and the supreme.'

रामो विरामो विरतो मार्गो नेयो नयोऽनयः ।
वीरः शक्तिमतां श्रेष्ठो धर्मो धर्मविदुत्तमः ॥ ५६ ॥

394. Rāmaḥ, 395. Virāmaḥ, 396. Viratah, 397. Margah, 398. Neyah, 399. Nayah, 400. Anayah, 401. Vīraḥ, 402. Śaktimatām Śreṣṭaḥ, 403. Dharma, 404. Dharma-vid-uttamaḥ.

394. रामः - (M) *Rāmaḥ* :- 'Rāma' Rāmah is explained in various ways (1) रमन्ते योगिनः यस्मिन् इति रामः - In whom yogis take delight is Rāma because He is even filled with *Ānanda* = the supreme bliss. *Padmapurāna* says :-

रमन्ते योगिनो यस्मिन्नित्यानन्दे चिदात्मनि ।
इति रामपदेनैतत्परं ब्रह्माभिधीयते ॥

(2) The Lord Viṣṇu has incarnated Himself as Rāma the son of Dasharatha to annihilate the demon Rāvaṇa along with his family.

(3) He is playing in each and every nook and corner of the world as well as in the hearts of all the creatures. Hence He is designated as Rāma.

(4) रमयति भक्तान् गुणैः इति रामः - He, who gives pleasure to his devotees by His virtues, is Rāma.

In fact Rāma has identified with the whole Indian culture and the Indian literature is full with His exploits and ideals of life. There is no village in India where the idol of Rama is not installed or not worshipped. There is no family where the family ideals of Rāma are not praised or not quoted in casual talk.

395. विरामः - (M) *Virāmaḥ* :- 'Rest.' At the time of deluge the whole universe rests in Him. He is the perfect resting place, the final abode or the ultimate residence of each and every creature. After reaching Him soul rests in perfect peace and He has not to return in

this finite world. न स पुनरावर्तते - 'He does not return.' Hence He is the absolute 'Rest'.

396. विरतः - (M) *Viratah* :- (1) 'Passionless.' He is Rāma and Virāma and yet He is vi = without *ratah* = any passion and desire. He is above all the worldly desires, passions, vices or short-comings. He is aloof and above all. (2) विशेषेण रतः = Having special love or affection. In fact the Lord loves His creation. He loves us that is the reason why He has created milk in the breast of a mother even before the birth of a creature. He supplies air, water etc freely to all. The reason is obvious. He has got a special love for all. In the *Gīta* He says प्रतिजाने प्रियोऽसि मे । - *Gītā* XIII.65 'I declare on oath that I love you.'

In the *Mahābhāratā* when after the burning of *Khāndava-vana* the fire god asked Krishna to ask for a boon, He has opted for a love for all the creatures of this earth. See :-

कृष्णस्तु वरयामास प्रीतिं पार्थेन शाश्वतीम् ॥

Here Pārtha means Arjuna. But this word is expressed by commentator as पृथायाः अपत्यं पुमान् पार्थः - a son of पृथा i.e. the earth is *pārthah* and all the creatures are the sons of the earth. So the Lord loves us all. It is our idleness, laziness, short-comings or stupidity or foolishness that we do not realize this supreme fact that 'He loves us'.

Some have the reading here विरजः - 'without passion'. He has given up the whole kingdom without any attachment in His incarnation as Rāma.

397. मार्गः - (M) *Mārgah* :- 'The Path.' The way to Viṣnu is Viṣnu Himself. The path to achieve God is the God Himself. There is no other way to reach him नान्यः पन्था विद्यते अयनाय - श्वेताश्वतरोपनिषद् (अध्याय ३, श्लोक ८)

398. नेयः - (M) *Neyah* :- 'Worthy to be led.' The saints or rightous persons are leading the Lord in many respect. Hence the Lord is one who is worthy to be led. Lord Himself has said that he is the servant of saints and He follows them as they direct. Some has interpreted this word as 'the Guide' who leads devotees upto liberation.

399. नयः - (M) *Nayah* :- 'The one who leads.' The lord is leading the aspirant on the path of knowledge. He removes the ignorance of people out of mercy. He, infact, by His grace, kindles the lamp of knowledge in the heart of a devotee. See

तेषामेवानुकम्पार्थमहमज्ञानजं तमः ।
नाशयाम्यात्मभावस्थो ज्ञानदीपेन भास्वता ॥

- *Gītā* X.11

'Out of compassion forthem, remaining within My own nature I dispell the darkness born out of ignorance by the luminious lamp of knowledge.'

Ādi Śaṅkarācārya says मार्गो नयो नय इति त्रिरूपः परिकल्प्यते ।

400. अनयः - (M) *Anayah* :- 'Not led by anyone.' The Lord provides leadership to the whole world, but there is nobody to lead Him. He is the leader of the leaders. He is the leader with ample followers and yet He is not in any need to be led by anyone else. Hence He is a *anayah*. See - तदेजति तन्नैजति तद्दूरे तद्वन्तिके । - Īsa.Up. 5

401. वीरः - (M) *Virah* :- 'The Hero.' 'the valiant' वीरयति इति वीरः who always exhibits valour is *Virah*. He is constantly full of prowess and always engaged in heroic activities. The word like fear, has no place in His life. See -

मातङ्ग इव सिंहेन गरुडेनेव पन्नगः ।
अभिभूतोऽभवद्राजा राघवेण महात्मना ॥

'Just as an elephant by the lion, or a serpent by Garuda in the same manner the king (Rāvaṇa) was defeated by Rāma.'

402. शक्तिमतां - श्रेष्ठः - (M) *Śaktimatām Śreṣṭaḥ* :- 'Best among those who wield the strength.' It is said in Vālmīki *Rāmāyana* that the gods, demons, their kings, gandharvas, vidyādharas, nāgas and yakṣas they all are not able to stay before Rama in the battle. This was the strength of Rāmā - the Lord. See :-

देवाश्च दैत्याश्च निशाचरेन्द्र गन्धर्वविद्याधरनागयक्षाः । रामस्य लोकत्रयनायकस्य स्थातुं न शक्ताः समरेषु सर्वे ॥

In fact He is the ultimate source of energy or strength in the world. He has said,

बलं बलवतामस्मि कामरागविवर्जितम् ।

– *Gītā* VII.11.

'I am the strength, free from desire or temptation, in those who have the strength.'

403. धर्मः - (M) *Dharma* :- '*Dharma*.' This term is normally translated as religion in English but according to the scholars the word religion falls short to denote the real connotation of the word *Dharma*. So now the word *Dharma* is accepted even in English. (1) धारणाद् धर्मम् इति आहुः धर्मणा धार्यते प्रजाः । It holds or supports, hence it is called *Dharma*. The people are supported by *Dharma*. (2) *Dharma* means quality. Just as the heat is the Dharma of a fire. (3) *Dharma* stands for duty e.g. *Dharma* of a man, *Dharma* of a teacher, *Dharma* of a student etc. (4) *Dharma* means sects. e.g. Swāminārāyaṇa *Dharma*. (5) It is difficult to understand or grasp fully the form of *Dharma*. नहि सुविज्ञेयम्, अणुः एष धर्मः । 'It is not easy to understand, this *Dharma* is very subtle (like an atom).' (6) It is believed that the essence of *Dharma* is hidden in the heart धर्मस्य तत्त्वं निहितं गुहायाम्. (7) The *Gītā* starts with the word धर्म and ends with मम. Hence मम धर्मः - my *Dharma* - the *Dharma* of an individual is the essence of the *Gītā*. (8) In *Rāmāyaṇa* Rāmā is said as embodied *Dharma* - रामो विग्रहवान् धर्मः while in *Mahābhārata* it is said that यतो धर्मस्ततः कृष्णः where there is *Dharma* Krishna is there. (9) The Lord is worshipped by *Dharma* Hence He Himself is *Dharma* says Ādi Śaṅkarācārya धर्मैराराध्यते इति धर्मः । (10) In *Rāmāyaṇa* Bruhma praises Rāma as लोकानां त्वं परो धर्मः । Rā. VI.120.14. 'You are the highest *Dharma* in this worlds.' (11) *Mahābhārata* has called Krishna 'an eternal *Dharma*' ये च वेदविदो विप्राः ये चात्मविदो जनाः । ते वदन्ति महात्मानं कृष्णं धर्मं सनातनम् ॥ M.B. III.88.24. 'Those Brahmins who are the knower of the Vedas and those people who have realized the self they all tell great souled Krishna an eternal Dharma.'

404. धर्मविदुत्तमः - (M) *Dharma-vid-uttamaḥ* :- 'The Best among the knower of *Dharma*.' One who has learnt *Dharma* and has discussed it in detail is the knower of the *Dharma*. He is said *ācārya* (आचार्य). But unless one comments on the *Upaniṣad*, *Gītā* and *Brahmasūtra* one cannot be called *ācārya* in Indian tradition. All these three texts are expounded by the Lord Himself. Hence He is the 'Best knower of *Dharma*'.

वैकुण्ठः पुरुषः प्राणः प्राणदः प्रणवः पृथुः ।
हिरण्यगर्भः शत्रुघ्नो व्याप्तो वायुरधोक्षजः ॥ ५७ ॥

405. Vaikuṇṭhaḥ, 406. Puruṣaḥ, 407. Prāṇaḥ, 408. Prāṇadaḥ, 409. Praṇavaḥ, 410. Pṛthu, 411. Hiraṇyagarbhaḥ, 412. Śatrughnaḥ, 413. Vyāptaḥ, 414. Vāyuḥ, 415. Adhokṣajaḥ.

405. वैकुण्ठः - (M) *Vaikuṇṭhaḥ* :- 'One who joins or prevents the various types of movements.' The root कुठि means prevention and one who is without (विगत) such prevention is विकुण्ठः means one who joins. In *Mahābhārata* the Lord says -

मया संश्लेषिता भूमिरद्भिर्व्योम च वायुना ।
वायुश्च तेजसा सार्धं वैकुण्ठत्वं ततो मम ॥
- M.B. Shantiparva 342.80

'I have joined the earth with water, the sky with wind and the wind with light therefore I have obtained वैकुण्ठत्वम्.'

406. पुरुषः - (M) *Puruṣaḥ* (Also 14) :- 'Person.' Various meaning of this word are already discussed in Puruṣaḥ (14). Here we would like to quote one incident where the Lord Krishna is called *Puruṣaḥ* i.e. man and the rest of the human world is woman.

Once upon a time Mirabai went in Vraja. She expressed her desire to see one Goswami - a religious leader. He denied to see her saying that he never see any woman. In answer to this Mirabai said, 'The Lord Krishna Vāsudeva - is the only Puruṣha-Man, the rest of the world is full of women only.' वासुदेवः पुमानेकः स्त्रीमयमितरं जगत् । On hearing this that Goswami realized the truth, rushed out of his residence, approached Mirabai and bowed down to her with words. 'Oh my mother ! you have opened my eyes.' So the Lord is the only Puruṣa and according to Rigveda पुरुष एव इदं सर्वं यद् भूतं यच्च भाव्यम् । - RV. X.90.2 'Puruṣa is all these whatever is, what has been created and what is to be created.'

407. प्राणः - (M) *Prāṇaḥ* (Also 67 and 320) :- 'Breath or life.' The word *Prāṇaḥ* comes from *Pra* + *an* (प्र+अन्) which means 'one who breathes.' The are five in numbers

प्राण आद्यो हृदि स्थाने अपानस्तु पुनर्गुदे ।
समानो नाभिदेशे तु उदानः कण्ठमाश्रितः ॥
व्यानः सर्वेषु चाङ्गेषु व्याप्य तिष्ठति सर्वदा ॥

Prāṇa (प्राणः) resides in the heart
Apānaḥ (अपानः) in anex
Samānaḥ (समानः) in navel region
Udānaḥ (उदानः) in throat
Vyāṇaḥ (व्यानः) Pervades all the limbs of the body. The Lord pervades the body of all in the form of *Prāṇaḥ*.

408. प्राणदः - (M) *Prāṇadaḥ* (Also 67, 321 and 956) :- (1) 'Giver of Prāṇah' one who gives the *Prāṇah* i.e. life (प्राणान् ददाति) (2) One who destroys the life (प्राणान् द्यति खण्डयति). It is the Lord who either gives the life or takes it away. Man is totally helpless in this respect. He has never created life in the past and would never be able to create in future. Even he can not die on his own. Numerous efforts for suicides have miserably failed only because He has not permitted.

409. प्रणवः - (M) *Praṇavaḥ* (Also 957) :- 'Pranava or Aum.' This is a mystic syllable and is supposed to denote Brahman. See -

ओमित्येकाक्षरं ब्रह्म व्याहरन् मामनुस्मरन् ।
यः प्रयाति त्यजन्देहं स याति परमां गतिम् ॥
- *Gītā* VIII.13.

'uttering the one-syllabled *aum* the symbol of Brahman and remembering Me, he who departs after leaving the body, attains the Supreme Abode.'

Gītā has identified the Lord with this single syllable Brahman - गिरामस्म्येकमक्षरम् - *Gītā* X.25. 'I am imperishable one syllable i.e. *aum* in the speech.'

In the *Upaniṣad* we come accross poetic description of *Praṇavaḥ*:

प्रणवो धनुः शरो ह्यात्मा ब्रह्म तल्लक्ष्यमुच्यते ।
अप्रमत्तेन वेद्धव्यं शरवत्तन्मयो भवेत् ॥
- *Mu.Up.* II.2.4

'*Praṇava* is the bow. Atman (i.e. the self) is the arrow, Brahman is said to be its target. It is to be piereed with an unfaltering aim vigilantly. Thus one should be absorbed into that just as an arrow (becomes one with the target.) is lost in its target.

This *Praṇava* is Para Brahman. प्रणवमेव परं ब्रह्म - *Nr.Up.* VI.3 or प्रणवं ब्रह्मविष्णुशिवात्मकम् - *Rā.Up.*

II.2. प्रणव हीश्वरं विद्यात् सर्वस्य हृदि संस्थितम् । - *Pū.Up.* IV.1. Know *Pranavaḥ* as the Lord residing in the heart of all. Here the other reading is प्रणमः

410. पृथु - (M) *Pṛthu* :- '*Pṛthu.*' (1) Pṛthu the incarnation of the Lord Viṣṇu. The sages have requested the Lord Viṣṇu and He has incarnated Himself as Pṛthu the ninth incarnation out of 24th incarnations. See :-

ऋषिभिर्याचितो भेजे नवमं पार्थिवं वपुः ।

- *Bhā.Pu.* I.3.14

'When the Lord Viṣṇu was requested by the sages he accepted the ninth body (i.e. incannation) as Pṛthu.'

411. हिरण्यगर्भः - (M) *Hiraṇyagarbhaḥ* (Also 70) :- Hiraṇyagarbhaḥ - 'Born out of the golden egg.' In the beginning of the creation the first of all a golden egg was born which possessed the glory of the Sun. From that egg, Brahmā Himself, the grand-father of the universe was born. See -

तदण्डमभवद्धैमं सहस्रांशुसमप्रभम् ।
तस्मिञ्जज्ञे स्वयं ब्रह्मा सर्वलोकपितामहः ॥

- *Manu.* I.9

This Hiraṇyagarbha is the first creation and is not other than the Lord Viṣṇu. See RV. X.121.1.

412. शत्रुघ्नः - (M) *Śatrughnaḥ* :- The Destroyer of enemies.' (1) He destroys the enemies of the gods. (2) He annihilates the antagonists of His devotees. (3) He uproots the internal enemies like Kāma (lust), Krodha (anger), Moha (temptation) etc. of an aspiriant. Hence He is called the Destroyer of the enemies. We pray Him to destroy our internal and external enemies.

413. व्याप्तः - (M) *Vyāptaḥ* :- 'Pervader.' The Lord has pervaded everything. See -

मयि सर्वमिदं प्रोतं सूत्रे मणिगणा इव ।

- *Gītā* VII.7.

'All this here is strung in Me like the rows of gems in a string.'

or

मया ततमिदं सर्वं जगदव्यक्तमूर्तिना ॥

- *Gītā* IX.4

'This entire universe is pervaded by Me in My unmanifested form.'

Yajurveda says -

स ओतः प्रोतश्च विभूः प्रजासु ।

- *YV.* XXXII.8

'He, (Allmighty) the all pervading one, is the warp and woof of all created beings.' Not an inch is without the Lord Viṣṇu. We need divine sight to see it or an unpreecedented heart to feel Him. जित देखुँ तित लालमयी है and सियाराममय सब जग जानी करुँ प्रणाम जोरी जुग पाणि are the oft-quoted lines in this respect.

414. वायुः - (M) *Vāyuḥ* :- 'The wind' or 'the Air'. Here He is to be regarded both the wind, one of the five gross elements and *Prāṇa* the life-breath which moves as air in the body. The Lord in fact, moves outwardly and inwardly also.

415. अधोक्षजः - (M) *Adhokṣajaḥ* :- (1) 'Whose eyes are turned downward.' This name is poetically utilized in the *Bhāgavata Purāṇa* when Yashodā has tied the Lord as He has stollen butter in the house. See :-

तं मत्वाऽऽत्मजमव्यक्तं मर्त्यलिङ्गमधोक्षजम् ।
गोपिकोलूखले दाम्ना बबन्ध प्राकृतं यथा ॥

- Bhā.Pu. X.14

'Regarding that unmanifested Lord, whose eyes are cast downwords possessed of human form Gopika i.e. Yashoda, have tied down Him to a wooden mortar with a string just like one would bind an ordinary child.'

The eyes of the Lord were facing downwards as if out of the sense of shame because He was standing in a cage as an ordinary person.

Swami Gangeshvaranandji had once requested the Lord to cast His eye, especially the left one, in one most poetic prayer -

हे कृष्णचन्द्र भगवन् मम चित्तभृङ्गो
यायात् कदापि भवतश्चरणारविन्दे ।
देहादिपुष्पविरतः कृपया तदानीं
वीक्षस्व वामनयनेन निजंपदाब्जम् ॥

'O Lord Krishnachandra! If my mind in the form of a bee, being retired from the flowers like body etc comes to your lotus like feet, kindly look downwards with your left eye.'

The verse needs some explanation. In the *Viśvarūpa* the right eye of the Lord is the Sun and the left is the Moon. If the Lord looks by His left eye means the Moon has arisen. When the Moon arises the lotuses are supposed to wither i.e. they would close down. So the bee of the mind of a devotee would be caught in the lotus feet of the Lord permanently. So the looking down, being *adhokṣaja*, would release the devotee from this world. (2) In *Mahābhārata* it is said -

अधो न क्षीयते जातु यस्मात्तस्माद् अधोक्षजः ।
- Mhā.Ud. 70.10

'At no time my strength flows downwards hence I am called *adhokṣajaḥ*.' (3) The heaven is *akṣaḥ* and the earth is *adhaḥ* and the Lord is the supporter of both. Hence he is called *adhokṣajaḥ*. (4) When the (अक्ष) senses of a person starts flowing downwards and the knowledge of the Lord is generated. Hence He is known as *adhokṣajaḥ*. (5) The eyes of the Lord are always facing down to search His devotee so that He can help him without any delay. Hence *Bhāgavata Purāṇa* advises -

स वै पुंसां परो धर्मो यतो भक्तिरधोक्षजे ।
अहैतुक्यप्रतिहता ययाऽऽत्मा सम्प्रसीदति ॥
- *Bhā.Pu.* I.2.6

'It is the highest duty of a man, from which follows absolutely steady and unflinching devotion for the Lord whose eyes are cast downwards, as a result of which the soul attains the bliss.'

The devotion to अधोक्षजः leads us to ऊर्ध्वगतिः - Highest goal.

ऋतुः सुदर्शनः कालः परमेष्ठी परिग्रहः ।
उग्रः संवत्सरो दक्षो विश्रामो विश्वदक्षिणः ॥ ५८ ॥

416. Ṛtuḥ, 417. Sudarśanaḥ, 418. Kālaḥ, 419. Parameṣṭhī, 420. Parigrahaḥ, 421. Ugraḥ, 422. Saṁvatsaraḥ, 423. Dakṣaḥ, 424. Viśramaḥ, 425. Viśva-dakṣiṇaḥ.

416. ऋतुः - (M) *Ṛtuḥ* :- 'Season.' The Lord governs the seasons as 'He is the Time (कालः). Hence seasons are also called the form of the Lord. The word ऋतु is derived as ऋच्छति गच्छति इति ऋतुः one constantly goes on is *Rtuh*. Some interpret ऋतु as the Sun who constantly moves on. According to the Veda the Sun is none but the Lord Himself. स सविता भूत्वा अन्तरिक्षेण याति । - AV. XIII.3.13 'He, being the Sun, moves in the sky.'

417. सुदर्शनः - (M) *Sudarśanaḥ* :- 'Whose Darśana means knowledge is beautiful.' It leads to salvation. (2) Having beautiful (*su*) eyes (*darśana*): Sudarśan is the name of a weapon known as disc. It is said that once upon a time the Lord Viṣṇu started worshipping the Lord Śiva with one thousand lotsues. Unfortunately at the end the one lotus was missing. So Lord Viṣṇu prepared to take out His one lotus-like eye to offer to the Lord Śiva. This excess of devotion was transformed into disc and that disc is now protecting all the

three worlds. This concept is poetically alluded in *Śiva-mahima-stotra* as under :-

हरिस्ते साहस्रं कमलबलिमादाय पदयो-
र्यदेकोनेतस्मिन् निजमुदहरन् नेत्रकमलम् ।
गतो भक्त्युद्रेकः परिणतिमसौ चक्रवपुषा
त्रयाणां रक्षायै त्रिपुरहर जागर्ति जगताम् ॥

Śiva-mahimna-stotram 19

418. कालः - (M) *Kālaḥ* :- 'Time' or 'Death'. (1) One who counts each and every moment of a person and gives the results of all the actions is *Kālaḥ* - कलनात् कालः । See काल: कलयतामहम् । - *Gītā* X.30. 'I am Time the head of all reckoning to those who reckon and measure.' (2) He is the death too. See - कालोऽस्मि लोकक्षयकृत् प्रवृद्धः । - *Gītā* XI.32. 'I am the Time spirit, destroyer of the world.'

In the Veda *Kālaḥ* is described as an ever running horse. See :-

कालो अश्वो वहति सप्तरश्मिः
सहस्राक्षो अजरो भूरिरेताः ।
तमा रोहन्ति कवयो विपश्चितः
तस्य चक्रा भुवनानि विश्वा ॥

- AV. IXX.53.1

'The horse of Time moves on with seven rains, and thousand eyes, ageless and full of strength. The wheel and the chariot of this time are all the worlds - only the wise inspired sages can ride upon it.'

कालो ह सर्वस्य ईश्वरः ।

- AV. IXX.53.8

'The time spirit *Kāla* is the Master of All.'

कालो ह ब्रह्म भूत्वा बिभर्ति परमेष्ठिनम् ।

- AV. IXX.53.9

'*Kāla* after being Brahman supports *Parameṣṭin* - the great god.' Some people say, 'I am killing time or I am passing time.' But in reality we are dying, we are passing, not the Kāla. Bhartṛhari rightlky remarks - कालो न यातो वयमेव याताः । - नीतिशतकम् ८

419. परमेष्ठी - (M) *Parameṣṭhī* :- 'Staying in the best abode.' The heart of a human being is the best place where the Lord resides. Or He stays in the Highest sky परमे व्योमन्. The abodes of all other gods are such that once reaching there one has to return to this world while the abode of Viṣṇu is such that once attained no question of return arises.

आब्रह्मभुवनाल्लोकाः पुनरावर्तिनोऽर्जुन: ।
मामुपेत्य तु कान्तेय पुनर्जन्म न विदते ॥

- *Gītā* VIII.16

'The highest heavens of the cosmic plan are subject to a return to rebirth, but, O Kaunteya, there is no rebirth imposed on the soul that comes to me (the Purushottam).'

So to get rid of the circle of birth and re-birth we have to seek His shelter.

420. परिग्रहः - (M) *Parigrahaḥ* :- 'The Receiver.' He loves His devotees and whatever is offered by the them He accepts with love. See -

पत्रं पुष्पं फलं तोयं यो मे भक्त्या प्रयच्छति ।
तदहं भक्त्युपहृतमश्नामि प्रयतात्मनः ॥

- *Gītā* IX.26

'He who offers me with devotion a leaf, a flower, a fruit or a cup of water, that offering of love from the striving soul is acceptable to Me, Hence it is said

पत्रैश्च पुष्पैश्च फलैश्च तोये-
रक्रीतलब्धैश्च सदैव सद्भिः ।
भक्त्यैकलभ्ये पुरुषे पुराणे
मुक्त्यै किमर्थं क्रियते न यत्नः ॥

'Why an effort to obtain the Eternal Purusha, the Viṣṇu, is not made who is available only by devotion and who is always obtained by the sages with the help of leaves, flowers, fruits and water which is acquired without paying any thing.'

421. उग्रः - (M) *Ugraḥ* :- 'The Unbearable',

महान् भोग: सुखरुप: अस्य इति महाभोग: - says Ādi Śankarācārya.

434. महाधन: - (M) *Mahādhanaḥ* :- 'Great wealth.' Whatever wealth is there in the world that belongs to Him. We in our ordinary prayers say -

त्वमेव माता च पिता त्वमेव
त्वमेव बन्धुश्च सखा त्वमेव ।
त्वमेव विद्या द्रविणं त्वमेव
त्वमेव सर्वं मम देवदेव ॥

'You only are my mother, you are the father
You are only my relative, you alone are friend
You are the knowledge, you are the wealth
You are, O God of gods ! my all in all.'

Thus the Lord is 'the Greatest Wealth' for all. We say like this; but unfortunately leave the Lord aside and in life we run after worldly objects. Have some introspection and decide to run after Him and only Him as He is our 'All in All.'

अनिर्विण्ण: स्थविष्ठोऽभूर्धर्मयूपो महामख: ।
नक्षत्रनेमिर्नक्षत्री क्षम: क्षाम: समीहन: ॥ ६० ॥

435. Anir-viṇṇaḥ, 436. Staviṣṭhaḥ, 437. Abhūḥ, 438. Dharma-Yūpaḥ, 439. Mahāmakhaḥ, 440. Nakṣatra-nemiḥ, 441. Nakṣatri, 442. Kṣamaḥ, 443. Kṣāmaḥ, 444. Samīhanaḥ.

435. अनिर्विण्ण: - (M) *Anir-viṇṇaḥ* :- 'One without any grief.' The most of the people in the world are disturbed as they have to live in want. They belong to the catagory of 'have-not.' Hence they are entengled by grief, Sorrow, worries etc. See -

शोकस्थानसहस्राणि भयस्थानशतानि च ।
दिवसे दिवसे मूढमाविशन्ति न पण्डितम् ॥

- Mahā. XVIII 5.48.

There are thousand places of grief and hundred occasions to fear. They enter in (the mind of) an unwise one but never in a scholar. The God is the most wise one. Hence He is everfree from grief.

436. स्थविष्ठ: - (M) *Sthaviṣṭhaḥ* :- 'Supremely Gross.' The whole universe is the very form of the Lord. He is the inner being of all the creatures. The earth is His head, world the heart, wind is the breath, Vedas His speech, corners are his ears, the Sun and the Moon are His eyes and the fire is His head. Such is His supreme form. None is more extensive, gross or fat than He. See -

अग्निर्मूर्धा चक्षुषी चन्द्रसूर्यौ
दिश: श्रोत्रे वाग्विवृताश्च वेदा: ।
वायु: प्राण: हृदयं विश्वमस्य
पद्भ्यां पृथिवी ह्येष सर्वभूतान्तरात्मा ॥

- Mu.Up. II.1.4

In *Bhāgavata Purāṇa* the Lord is called the grossest of all grosses स्थवीयसाम् स्थविष्ठ: । *Bhā.Pu.* II.1.4.

437. अभू: - (M) *Abhūḥ* :- 'Without Birth or Origin.' भू means 'to be born' or 'to come into existence' and one who is never born is अ-भू: *a-bhuḥ*. The Lord is the cause of the universe. He is the causeless cause of the universe. He is the creator of all but no one has created Him or given birth to Him. (2) Here one other possibility is that Instead of अभू some take it as भू: - means 'the earth'. As the earth is the substratum of all, similarly the Lord provides support to all. Hence He is भू: - the earth.

438. धर्मयूप: - (M) *Dharma-Yūpaḥ* :- 'Sacrificial post for Dharma.' *Yūpa* mean a log of wood in the sacrifice to which an animal is

tied down. This Yūpa is worshipped in a sacrifice. As an animal is tied down to Yūpa in the same manner all the religions are tied down to the Lord. Hence He is called *Dharma-Yūpaḥ*. आचारप्रभवो धर्मो धर्मस्य प्रभुरच्युत । - *Viṣṇu-sahasra-nāma* 137. The *Dharma* is originated from a right conduct and the Lord is the master of *Dharma*. Hence He is at the centre of *Dharma*.

439. महामखः - (M) *Mahāmakhaḥ* :- 'Great Sacrifice.' *Makhaḥ* means sacrifice. 'यज्ञो वै विष्णुः The sacrifice is Viṣṇu.' This is the Vedic belief. All other sacrifices lead to the heaven by merits but when merits are exhausted one has to descend on the earth. But if one worships Lord Viṣṇu he has not to return. Hence He is called the 'Great sacrifice.'

440. नक्षत्रनेमिः - (M) *Nakṣatra-nemiḥ* :- 'The Nave of the clustors of stars.' It is the Lord who makes the Sun, moon, and all other stars to move keeping Dhruva in the centre. Hence He is called the Nave of the clusters of stars. See -

एवं भ्रमन् भ्रामयति चन्द्रादित्यादिकान् ग्रहान् ।
भ्रमन्तमनु तं यान्ति नक्षत्राणि च चक्रवत् ॥
- *Vi.Pu.* II.9.2.

'Moving in this manner He moves the planets like the sun, moon etc. All other clustros of stars are moving following Him just like a wheel.'

441. नक्षत्री - (M) *Nakṣatrī* :- 'The Moon.' One having stars means the Lord of stars. In the *Gītā* the Lord says नक्षत्राणामहं शशी (X.21) 'I am the Moon among the group of stars.' And the Moon is known as Nakṣatrī - one who has the group of stars.

442. क्षमः - (M) *Kṣamaḥ* :- 'Capable'. (1) The Lord is the most capable one in this world. (क्षमते इति क्षमः ।) The origin, maintenance or destruction of this world is possible only by Him and none else. (2) सहते इति क्षमः - One who bears is 'Kṣamaḥ - capable to bear. In the form of the earth the Lord bears everything, even the explosn of atom is born by the earth without any complaint.

443. क्षामः - (M) *Kṣāmaḥ* :- "One who remains for ever." When all other things are gradually going to decay the Lord remains for ever. Hence He is called *Kṣāmaḥ*. See विनश्यत्सु अविनश्यन्तम् (*Gītā* XIII.27) "Immortal among mortals."

444. समीहनः - (M) *Samīhanaḥ* :- 'Having Auspicious Desires.' *Īhā* (ईहा) means desire and one who has (सम् सम्यक्) proper i.e. auspicious desire is known as *samīhanaḥ*. The desire of the Lord is the most appropriate one. *Upaniṣad* says 'He was alone. He could not enjoy. He desired, 'Let me be many' and He became many.' So His such auspicious desire is the very root of creation. He always thinks of the good of others.

यज्ञ इज्यो महेज्यश्च क्रतुः सत्रं सतां गतिः ।
सर्वदर्शी विमुक्तात्मा सर्वज्ञो ज्ञानमुत्तमम् ॥ ९१ ॥

445. Yajñaḥ, 446. Ijyaḥ, 447. Mahejyaḥ, 448. Kratuḥ 449. Satram, 450. Satām gatiḥ, 451. Sarvadarśiḥ, 452. Vimuktātmā, 453. Sarvajñaḥ, 454. Jñānam Uttamam.

445. यज्ञः - (M) *Yajñaḥ* :- 'Sacrifice.' (1) In Veda it is believed यज्ञो वै विष्णुः - Viṣṇu is Yajña i.e. sacrifice. (2) The Lord has once incarnated as Yajña. This is His one of the 24th incarnation. (3) He is of all types of Yajña. See - अहं क्रतुरहं यज्ञ - *Gītā* IX.16 etc. (4) The whole world is sacrifice and the world (विश्वम्) is identified with Viṣṇu. See विश्वम् (1). (5) The word यज्ञ is derived from a root यज् पूजायाम् - *Yaja* 'to worship'. All are worshipping Him even

those who are worshipping other gods they too worship Him in accordance to spiritual injunctions because He is the enjoyer and the master of all sacrifice. See *Gītā* IX.23, 24.

446. इज्यः - (M) *Ijyaḥ* :- 'Worthy to be worshipped.' The Lord is fit to be worshipped or invoked by sacrifice. It is beautifully said -

आकाशात्पतितं तोयं यथा गच्छति सागरम् ।
सर्वदेवनमस्कारः केशवं प्रति गच्छति ॥

'As the water falling from the sky rushes to the ocean, the salutation offered to any god reaches to Lord Viṣṇu.

447. महेज्यः - (M) *Mahejyaḥ* :- 'Most worshipped one.' Those who worship gods go to gods, and worship fore-fathers go to fore-fathers but those who worship Lord Viṣṇu goes to Him. Once after having attained Him one has not to return to this world. Hence He is called the 'Most worshipped one.'

448. क्रतुः - (M) *Kratuḥ* :- 'Kratuh (Ritual) - a kind of sacrifice.' A sacrifice in which *Yūpaḥ* in worshiped is called Kratuh and Lord is Kratuḥ. See -

अहं क्रतुरहं यज्ञः स्वधाहमहमौषधम् ।
मन्त्रोऽहमहमेवाज्यमहमग्निरहं हुतम् ॥

- *Gītā* IX.16

'I am Kratuḥ - ritual action I am the sacrifice. I am the food oblation, offered to the manes. I am the fire-giving herb. I am the (Vedic) Mantra. I am also Ghee, I am the flame, and I am the offering.'

449. सत्रम् - (N) *Satram* :- 'The Protector of the Truth.' सतः त्रायते इति सत्रम् - The Lord always protects the truth as truth is His very form. In His world good never comes to grief. Hence He is called the protector of truth.

450. सतां - गतिः - (F) *Satām gatiḥ* :- 'The (Final) Refuge of Good'. The Lord is the *Gatih* - refuge of all and especially of the final refuge of all those who are good, doing good and living with good intention. Though the Lord is always possessing the equal sight for all, the sense of equality is the very form of god, yet he who worships Him with devotion the Lord resides in him and they reside in Him. See -

समोऽहं सर्वभूतेषु न मे द्वेष्योऽस्ति न प्रियः ।
ये भजन्ति तु मां भक्त्या मयि ते तेषु चाप्यहम् ॥

- *Gītā* IX.29

'I am equal to all, I am neither hateful nor dear to anyone, but those who worship Me with devotion, are in Me and I am also in them.'

451. सर्वदर्शी: - (M) *Sarvadarśiḥ* :- 'Omniperceiver'. The Lord, with his thousand eyes sees everything in every nook and corner of the world. He is omnipresent and omniscient. Hence nothing remains out of His sight. See - सर्वदर्शनः (94), सर्वदृक् (199) and सर्वतश्चक्षुः (625).

452. विमुक्तात्मा - (M) *Vimuktātmā* :- 'The Liberated Soul.' All of us are under the effects of *Māyā* - illusion. We have forgotten our basic nature. While the Lord is never effected by *Māyā* or the qualities of *Prakriti*. Hence He is liberated for ever. See - विमुक्तश्च विमुच्यते । (Kaṭha Up. II.5.1)

453. सर्वज्ञः - (M) *Sarvajñaḥ* :- 'Omniscient'. There is a wellknown saying in Sanskrit - नहि सर्वः सर्वं जानाति । 'All the persons in the world cannot know everything.' Infact no one in this world is able to acquire all the knowledge expressed in all its branches; because 'अनन्ता वै वेदाः - The knowledge is endless.' Only the Lord is capable to know everything. Hence He is often called 'Omniscient'. See - यः सर्वज्ञः सर्वविद् यस्य ज्ञानमयं तपः । (Mu.Up. I.1.9) 'Who is omniscient knows everything and whose auslerity is full of knowledge.' The Veda says धामानि वेद भुवनानि विश्वा । - RV. X.82.3. 'He knows all the abodes and worlds.'

454. ज्ञानम् - उत्तमम् - (N) *Jñanam Uttamam* :- 'The supreme knowledge.' The Lord is the knower of everything that is not enough. Infact He is the knowledge itself. ज्ञान - the knowledge ज्ञेय - the object of knowledge and ज्ञाता - the knower-all these three are not other than the Lord Himself. सत्यम् ज्ञानम् अनन्तम् are the offquoted epithets of the Lord. His supreme knowledge has found place in His best preaching of the *Bhagavad-Gītā* which He has imparted to Arjuna on the battle-field.

सुव्रतः सुमुखः सूक्ष्मः सुघोषः सुखदः सुहृत् ।
मनोहरो जितक्रोधो वीरबाहुर्विदारणः ॥ ६२ ॥

455. Suvrataḥ, 456. Sumukhaḥ, 457. Sūkṣamaḥ, 458. Sughoṣaḥ, 459. Sukhadaḥ, 460. Suhṛt, 461. Manoharaḥ, 462. Jitakrodhaḥ, 463. Vīrabāhuḥ, 464. Vidāraṇaḥ.

455. सुव्रतः - (M) *Suvrataḥ* :- 'Full of auspicious vows'. The word *vrata*, according to dictionary, means will, command, law, prescribed order, obedience, service, domain, order, regulated succession, calling, office, customary activity, custom, religious duty, worship, obligation, undertaking, vow in general. If we seriously apply our mind we will find that all these meanings are applicable in case of Lord and that too with a pre-fix *su*-meaning 'good', 'auspicious', 'beneficial'.

It was believed in ancient India that if a man observes vow in a life he becomes as if divine. See - अमानुष इव वा एतद् भवति यद् व्रतमुपैति । - *Śata-patha Bra.* I.9.3.22. In the Veda अग्निः the Lord is said to be the master of vows of the gods. अग्निर्वै देवानां व्रतपतिः । - *Tai.Sam.* I.6.72.

Ādi Śankarācārya has referred in his commentary to a beautiful instance of *Rāmāyaṇa* in which the *vrata* - of the Lord Rāma is expressed by Rāmā Himself. Vibhishana, the brother of Rāvaṇa, advised the later to hand over Sītā to Rāmā. But Rāvaṇa due to his demoniac nature, became angry and drove him out of his kingdom. Vibhishana came to seek the shelter of Rāmā and Rāmā has said :-

सकृदेव प्रपन्नाय तवास्मीति च याचते ।
अभयं सर्वथा तस्मै यदाम्येतद् व्रतं मम ॥
- Rāmā VI.18.33

'If someone comes to my shelter and demand with a words 'I belong to you', it is my vow that I bestow upon him complete fearlessness.'

It is His best-supreme vow and hence He is designated as full of सु=auspicious व्रत=vow.

456. सुमुखः - (M) *Sumukhaḥ* :- 'One with beautiful face !' The face of the Lord is the most charming one. No one possesses more attractive face than the face of the Lord. It is praised in various ways. In *Gopi-Gītā* of *Śrimad Bhāgavata Purāṇa* Gopīs say, 'Oh Lord when you go to gaze cows in the forest at daytime, without seeing your face, our one moment becomes (as long as) an age. We feel that Brahma - the creator of the universe was a dull-witted fellow because he has created eye-lashes so that when we wink our eyes for that much time we cannot see your charming face full of curly hairs. See -

अटति यद् भवानह्नि काननं
त्रुटिर्युगायते त्वामपश्यताम् ।
कुटिलकुन्तलं श्रीमुखं च ते
जड उदीक्षतां पक्ष्मकृद् दृशाम् ॥
- *Bhā.Pu.* X.31.15.

It is believed in our religious scriptures that if you want bliss, joy, pleasure, happiness etc. you should meditate upon the lotus like face of the Lord and if you desire peace,

calmness, tranquality, better meditate upon the lotus-like feet of the Lord.

457. सूक्ष्मः - (M) *Sūkṣmaḥ* :- 'The subtle'. The Lord or the Highest Reality is often referred to as very very subtle in *Upaniṣads*. See :-

नित्यं विभुं सर्वगतं सुसूक्ष्मम् ।

Mu.Up. I.1.6

'He is permanent, omnipresent, residing everywhere and very very subtle.' or

एष सर्वेषु भूतेषु गूढात्मा न प्रकाशते ।
दृश्यते त्वग्रयया बुद्ध्या सूक्ष्मया सूक्ष्मदर्शिभिः ॥

Katha.Up. I.3.12

'This hidden soul residing in all creatures is not becoming evident (to all). He is seen only by those who perceive the subtle by their very subtle intelligence.' Also see :

'He is the secret self in all existences and does not manifest Himself to the vision; yet is seen by the seers of the subtle by a subtle and perfect understanding.'

बहिरन्तश्च भूतानामचरं चरमेव च ।
सूक्ष्मत्वात्तदविज्ञेयं दूरस्थं चान्तिके च तत् ॥

Gītā XIII.16

'Without and within all the beings, unmoving and moving too, too subtle to be known, far away yet near is this (Brahman i.e. the Lord).'

458. सुघोषः - (M) *Sughoṣaḥ* :- 'One with auspicious sound or tone.' (1) The Vedas have emerged from the mouth of the Lord, they are the most auspicious utterances. (2) His voice resembles the thundering of cloud. (3) Whatever is said by Lord is always for the benevolence of the human being. e.g. the *Bhagavad-Gītā*. Thus Lord is of auspicious sound in many ways.

459. सुखदः - (M) *Sukhadaḥ* :- 'Bestower of Happiness'. (1) सुखं ददाति इति सुखदः - one who gives happiness. The Lord always showers blessings and happiness on His devotees. (2) Destroyer of happiness - सुखं द्यति खण्डयति इति सुखदः - One who destroys the happiness. The Lord always destroys the happiness of ill-doers, demons and wicked persons. Here by only one name both apposite qualities of the Lord are made evident. Mutually contradictory qualities विरुद्धधर्माश्रयत्व are only possible in Him, as He is the Highest Reality.

460. सुहृत् - (M) *Suhṛt* :- 'The Friend'. The Lord is the friend of each and every individual. See - इन्द्रो मुनीनां सखा - Indra, the god, is the friend of the sages says Rigveda or See :-

भोक्तारं यज्ञतपसां सर्वलोकमहेश्वरम् ।
सुहृदं सर्वभूतानां ज्ञात्वा मां शान्तिमृच्छति ॥

- *Gītā* V.29

'Having known Me as the enjoyer of all the sacrifices and austerities the great Lord of all the (three) worlds and the friend of all creatures, he (i.e. aspirant) attains peace.'

The Lord is the friend of all of us. We have forgotten this cardinal truth and we are suffering. Draupadi has declared herself as कृष्णस्य च प्रियासखी - the beloved friend of Krishna in the court of Kauravas and the Lord has to rush to rescue her. We are lacking in our faith in the words of the Lord. Hence we are destined for disturbances and meant for miseries in life.

In the Veda the Lord is invoked as father, brother and friend. See :

उत वात पितासि न
उत भ्रातोत नः सखा ।
स नो जीवातवे कृधि ॥

RV. X.168.2

'O wind ! You are our father, you are our brother and you are our friend. Make our lives worth living.'

In a famous verse त्वमेव माता च etc. we do pray Him as त्वमेव बन्धुश्च सखा त्वमेव ।

461. मनोहरः - (M) *Manoharaḥ* :- 'Charming'. One who carries away the mind of those who look at Him. The face and the form of the Lord are so charming and enrapturing that any one who looks at Him becomes His friend, fan or servant. See -

वीक्ष्यालकावृतमुखं तव कुण्डलश्री-
गण्डस्थलाधरसुधं हसितावलोकम् ।
दत्ताभयं च भुजदण्डयुगं विलोक्य
वक्षः श्रियैकरमणं च भवाम दास्यः ॥

Bha.Pu. X.29.39

Gopis tell Lord Krishna - 'Beholding your countenance, covered by curly hairs, with cheeks illuminated by the splendour of ear-rings and lips full of nector and laughter, and side glances, and looking at your stout arms giving fearlessness (to devotees) and your chest providing sole delight to the goddess Lakṣhmī-we have been (forcefully) turned your servants.

Very famous verse of Swāmī Madhusūdanācārya runs -

वंशीविभूषितकरान् नवनीरदाभात्
पीताम्बरादरुणबिम्बफलाधरोष्ठात् ।
पूर्णेन्दुसुन्दरमुखादरविन्दनेत्रात्
कृष्णात् परं किमपि तत्त्वमहं न जाने ॥

462. जितक्रोधः - (M) *Jitakrodhaḥ* :- 'Conqueror of Anger.' Anger is normally identified with fire (क्रोधाग्नि) in Indian religious literature, as the lust with a thief (स्मर-तस्कर). If a thief enters in your house your valuable things are stollen, but if fire captures your residence, nothing survives. So anger is considered worse in comparison with lust. One must conquer this worst enemy of mankind because once it enters the person is doomed forever. See -

क्रोधाद् भवति संमोहः संमोहात्स्मृतिविभ्रमः ।
स्मृतिभ्रंशाद्बुद्धिनाशो बुद्धिनाशात्प्रणश्यति ॥

- *Gītā* II.63

'From anger delusion is produced and delusion leads to deflection of memory, by deflection of memory the intelligence vanishes and by the vanishment of intelligence (a person) is ruined (forever).'

The Lord has perfect control over His anger, when Shishupala has condemned Him upto one hundred abuses He had just borne the situation without uttering a word. This reveals His control over His anger.

463. वीरबाहुः - (M) *Vīrabāhuḥ* :- 'Having valiant Arms.' It is pointed out by the scholars that when the Lord was in Vrindavana Kaṁsa had sent numerous mighty demons, but Lord Krishna had killed all of them only by bare hands and not weilding any weapon in His arm. Hence वीरबाहुः - one having valiant arms is the appropriate name of the Lord.

464. विदारणः - (M) *Vidāraṇaḥ* :- 'Asunder'. The Lord tears asunder the demons, the unrighteous ones and the wicked people. For an example see the discription of the killing of Bakāsura.

तपापतन्तं स निगृह्य तुण्डयो-
र्दोर्भ्यां बकं कंससखं सतां गतिः ।
पश्यत्सु बालेषु ददार लीलया
मुदावहो वीरणवद् दिवौकसाम् ॥

- *Bhā.Pu.* X.11.51

'On seeing Baka, the friend of Kaṁsa rushing towards Him seizing it by its two halves of its beak, Krishna, the shelter of saints, tore up the demon like the blade of straw in sport, bringing delight to gods, while boys stood looking (at Him).'

See the another picture-

विष्वक् स्फुरन्तं ग्रहणातुरं हरि-
र्व्यालो यथाऽऽखुं कुलिशाक्षतत्वचम् ।
द्वार्यूर आपात्य ददार लीलया
नखैर्यथाहिं गरुडो महाविषम् ॥

- Bhā.Pu. VII.8.29

'Throwing down at the entrance of his door on His thighs, the demon, who was impatient as he was caught, who wriggling all over, and whose skin was not touched even by the thunderbolt (of Indra), just as a serpent would pounce upon a rat, Lord Nṛsiṁhaḥ tore him with His nails as if in a sport like a Garuda would tear a most poisionous serpent.'

So the Lord is *Vidāraṇaḥ* - capable of tearing asunder. May He tear our sins in this manner.

स्वापनः स्ववशो व्यापी नैकात्मा नैककर्मकृत् ।
वत्सरो वत्सलो वत्सी रत्नगर्भो धनेश्वरः ॥ ६३ ॥

465. Svāpanaḥ, 466. Svavaśaḥ, 467. Vyāpī, 468. Naikātmā, 469. Naika-karma-kṛt, 470. Vatsaraḥ, 471. Vatsalaḥ, 472. Vatsī, 473. Ratna-garbhaḥ, 474. Dhaneśvaraḥ.

465. स्वापनः - (M) *Svāpanaḥ* :- 'One capable of making others sleep.' He is one who with the help of His *Māyā*-illusory power makes all sleep in this world in temptation. Though a human being is moving here and there in this world yet he is sleeping in ignorance. Unless the Lord removes his sleep of ignorance (मोहनिद्रा) a poor person will not be liberated.

466. स्ववशः - (M) *Svavaśaḥ* :- 'Self controlled one.' Allmost all others in this world are controlled by providence, or any other agency. They act under some unseen life force. Some external agency is compelling them to act at times against their will. They have no control on their own activities. While the Lord is self-controlled. He controls all, but none is there to control Him. सर्वं इन्द्र ते वशे । - YV. XXXIII.35 'O Indra ! everything is under your control.'

467. व्यापी - (M) *Vyāpī* :- 'All-pervading.' (1) He resides in the heart of all the creatures. (2) He has pervaded the whole world त्वया ततं विश्वम् - *Gītā* XI.38 'The whole world is pervaded by you' says Arjuna. (3) He is like a sky all pervading and eternal आकाशवत् सर्वगतश्च नित्यः । (4) He Himself says - मया सर्वमिदं प्रोतं सूत्रे मणिगणा इव ॥ - *Gītā* VII.7 'All this is sturng in Me like rows of gems in a string.' So He is all-pervading.

468. नैकात्मा - (M) *Naikātmā* :- 'Not one souled i.e. many souled.' The Lord is one, but with the help of His *Māyā* He assumes numerous forms इन्द्रो मायाभिः पुरुरूप ईयते । - RV. VI.47.18 'Indra-the god assumes multiple forms by His *Māyā*. So He is one as well as many. This concept is beautifully and logically explained by my Gurudeva Swami Gangeshwaranandji Udasin. According to him when he says वनम् - forest it is one but when we use the term वृक्षाः - trees than they are many. Infact both are one and the same. Thus when you try to invoke the Lord in multiple forms He is 'many' for you as trees but when you see Him as only one underlying principle in all the varieties of the world He is 'one' for you.

469. नैककर्मकृत् - (M) *Naika-karma-kṛt* :- 'Doer of various activities.' The Lord is the creator of the universe, its sustainer as well as destroyer too. In the word GOD 'G' stands for the 'generator' of the universe 'O' - operator and 'D' for destroyer. Thus all the activities are carried out by Him. It is poetically said by a great poet Bāṇa in the beginning of his Kādambari -

रजोजुषे जन्मनि सत्त्ववृत्तये स्थिते प्रजानां प्रलये तमःस्पृशे ।
अजाय सर्गस्थितिनाशहेतवे त्रयीमयाय त्रिगुणात्मने नमः ॥

So far as the activities of the Lord are concerned one can count the grains of sand on the bank of ocean or the drops of water in the river Ganga, or the stars in the firmament

but no one can count the complete activities of the Lord.

470 वत्सरः - (M) *Vatsaraḥ* :- 'In whom the whole world resides' अत्र अखिलं वसति इति वत्सरः । The Lord is one in whom the universe resides. He is greater than the greatest. Hence the abode of all. His quality of being omni-compassing is unique and unique is always universal.

471. वत्सलः - (M) *Vatsalaḥ* :- 'Full of intense love' The word वत्सः - *Vatsaḥ* stands for calf - the young ones of a cow and वत्सं लाति one who brings or attracts the calf is वत्सलः । The cow has great love for her calf. So the suggested meaning of the word *Vatsala* is intense love. The Lord loves His devotees to a great extent, hence He is called *Vatsala* and often *bhakta-vatsala*. He prefers the company of his devotees to Vaikuṇṭha - His permanent abode. He would rush to them - See :-

He says :-

नाहं वसामि वैकुण्ठे योगिनां हृदये न च ।
मद्भक्ता यत्र गायन्ति तत्र तिष्ठामि नारद ॥

'O Narada ! I do not stay at Vaikuntha nor in the heart of yogis. I reside where my devotees are singing (the song of devotion for me).'

He rushes to help His devotees immediately even without waiting to put on shoes. Such stories are available in mythology.

472. वत्सी - (M) *Vatsī* :- (1) 'One who has calf.' The Lord has gazed cows in the forest when He was in Vrindavan. Here along with the cows वत्स the calves were also there. One who has वत्स is known as वत्सी. So He is called *Vatsī*. (2) The suggested meaning of the term is father. He is the father of all of us. He gives us the birth, he protects us, nourishes us and provides all the luxuries of our life. Moreover He, on demand, fulfils all our desires like a loving father. He is propitiated in the Veda to look after us like a father. See :-

स नः पितेव सूनवे
अग्ने सूपायनो भव ।
सचस्वा नः स्वस्तये ॥
- RV. I.1.9

'O Agni ! be easy of excess to us like a father to the son. Be always ready for our welfare.'

473. रत्नगर्भः - (M) *Ratna-garbhaḥ* :- 'The Jewel-wombed' i.e. ocean. It is believed that there are countless jewels in the womb of an ocean. Lord Himself has said - सरसामस्मि सागरम् (*Gītā* X.24) - 'Among watery places I am the ocean. (2) One who bestows jewels to His devotees. He is invoked as the giver of treasure in the Veda -

अग्निमीळे पुरोहितं यज्ञस्य देवमृत्विजम् ।
होतारं रत्नधातमम् ॥ - RV. I.1.1.

'In invoking God, the fire, the priest, the minsiter of the sacrifice, the offerer of oblation and the supreme giver of treasure.'

474. धनेश्वरः - (M) *Dhaneśvaraḥ* :- 'The Lord of Wealth.' Whatever exists in the world its master is the Lord. All the wealth physical or spiritual, belong to Him. It is He who, out of grace, bestows upon us this wealth. It is a false notion of a person that 'I earn money' In fact 'He gives'. The poor man is the only receiver. The real master of wealth is the Lord Himself.

धर्मगुब्धर्मकृद्धर्मी सदसत् क्षरमक्षरम् ।
अविज्ञाता सहस्रांशुर्विधाता कृतलक्षणः ॥ ६४ ॥

475. Dharma-gup, 476. Dharma-kṛt, 477. Dharmī, 478. Sat, 479. Asat, 480. Kṣaram, 481. Akṣaram 482. Avijñātā, 483. Sahasrānṣuḥ, 484. Vidhātā, 485. Kṛta-lakṣaṇaḥ.

475. धर्मगुप् - (M) *Dharma-gup* :- 'The protector of *Dharma*.' He is the creator as well as the protector of *Dharma*. He is called शाश्वत-धर्म-गोप्ता - *Śāśvata-dharma*-gopta = a permanent protector of *Dharma* in the *Gītā*. See :-

'You are the Imperishable, the Supreme Being worthy to be realized. You are the ultimate abode for the universe you are the Imperishable, and permanent protector of religion. In my opinion you are the Primal Person.'

त्वमक्षरं परमं वेदितव्यं
त्वमस्यविश्वस्य परं निधानम् ।
त्वमव्ययः शाश्वतधर्मगोप्ता
सनातनस्त्वं पुरुषो मतो मे ॥

- *Gītā* XI.18

476. धर्मकृत् - (M) *Dharma-krt* :- 'The Creator of *Dharma*.' In *Śrimad-Bhāgavata Purāna* the Lord is referred to as 'धर्मसेतूनां वक्ता कर्ताभि-रक्षिता - *Bhā.Pu.* X.33.28 the promulgator, instructor and conservator of ethical standards.' He, like Rāmā, by his own behaviour paves the ways of *Dharma* or like Krishna by instruction through *Gītā*, popularises the *Dharma*.

477. धर्मी - (M) *Dharmī* :- 'Full of *Dharma*.' धर्मं धारयति इति धर्मी one who holds *Dharma* is *Dharmī*. All the actions of the Lord, in any incarnation, are meant to establish Dharma धर्मसंस्थापनार्थाय प्रशमायेतरस्य च and annihilate *Adharma*. He, His very form, actions, behaviours, beliefs and preaching all are full of *Dharma*. *Dharma* holds people and *Dharma* is held by the Lord.

478. सत् - (M) *Sat* :- 'Existence', 'Truth'. *Sat* is one which remains as it is in all the three times past, present and future. The Lord is *sat*, *cit* and *ānand*. See :-

सच्चिदानन्दरूपाय विश्वोत्पत्यादिहेतवे ।
तापत्रयविनाशाय श्रीकृष्णाय वयं नुमः ॥

- *Bhā.Pu. Māhatmya* I.1

'We bow down to Krsna who is truth, consciousness and bliss, who is responsible for the creation etc. (of the universe) and who puts an end to the three-fold agonies (mental, natural or created by external agencies).'

Sat is one with regard to which our consciousness never fails. We doubt everything but never doubt our own existence. Hence 'I exist' is the truth. We know individual soul and cosmic soul i.e. Nārāyaṇa are one.

479. असत् - (M) *Asat* :- 'Non-existence', 'untruth'. This world is *asat*-non-existence. It appears as if real due to *Māyā*. This world is not other than the Lord. Hence the Lord is *asat* too. He Himself has said, 'सद् असत् च अहम् अर्जुन (*Gītā* IX.19) I am existence as well as non-existence, O Arjun !'

But as per the *Upaniṣadic mantra* one has to travel from *asat* to *sat*. 'असतो मा सद् गमय (Br.Up. I.3.28) (Kindly) lead me from non-existance to existance.'

480. क्षरम् - (N) *Kṣaram* :- 'Perishable'. All the creatures in the world are क्षर i.e. perishable, क्षरः सर्वाणि भूतानि । (*Gītā* XV.16) 'All the creatures are perishable.' All the creatures are created from the Lord. The cause and the effort are identical like mud and pot, or gold and ornament so the perishable creatures too are one with the Lord. They are not other than their cause, the Lord. Hence the Lord is called क्षरम् also.

481. अक्षरम् - (N) *Akṣaram* :- 'Imperishable.' One which never perishes is *aksaram* कूटस्थोऽक्षर उच्यते (*Gītā* XV.16) 'One which is unchanging is known as aksarah.' All the objects in the world are ever changing while the Lord is one who never undergoes any change. He is imperishable.

482. अविज्ञाता - (M) *Avijñātā* :- 'Non-knower.' This name of the Lord deserved to be understood properly. Normally He is विज्ञाता -

the knower of everything. Here He is designated as 'non-knower'. One who knows all the worldly things, all objects, enjoys them, feels about them or reacts accordingly is a jīva = an individual soul. He suffers or knows the miseries and happiness of the world. So this Jiva - individual soul is knower (विज्ञाता) while the Lord is above such feelings of worldly happiness or miseries. Hence He is non-knower (अ-विज्ञाता).

(2) This is explained in another manner. अवि and ज्ञाता are taken separately. *Avi* means one who protects (अवति) and *jñāta* stands for knower. Thus one who protects the world and knows everything about the world is अवि+ज्ञाता.

483. सहस्रांशुः - (M) *Sahasrāṁśuh* :- 'Having thousand (i.e. innumerable) rays.' The Sun is the form of the Lord and whatever lusture comes forth either from the Sun or Moon belongs to the Lord. See -

यदादित्यगतं तेजो जगद् भासयतेऽखिलम् ।
यच्चन्द्रमसि यच्चाग्नौ तत्तेजो विद्धि मामकम् ॥
Gītā XV.12

'The light residing in the Sun which illuminates this whole world, that which is in the Moon and in the fire, know that light as mine.'

So the Lord is 'Having innumerable rays.

484. विधाता - (M) *Vidhātā* :- 'Supporter'. The Lord supports the whole universe. *Śeṣa-nāga* holds the earth. *Śeṣa* is none but the Lord. It is believed in Indian Mythology that there are elephants in each and every corner and they hold the universe or the mountains are supporting this earth. The Lord is not other than a serpent *Seṣa*, the elephants of the corners or the mountains ; Hence He is called *vidhātā* the better (वि) supporter (धाता) of the universe.

485. कृतलक्षणः - (M) *Kṛta-lakṣaṇaḥ* :- 'Creator of Scriptures'. (1) Lakṣaṇaḥ means scriptures and He has created (*kṛta*) them. Hence He is known as the creator of the scriptures. See -

योगो ज्ञानं तथा साङ्ख्यं विद्याः शिल्पादि कर्म च ।
वेदाः शास्त्राणि विज्ञानमेतत्सर्वं जनार्दनात् ॥
Viṣṇu-sahasra-nāma 139.

'Yoga, knowledge, *sāṁkhya*, actions like sculpture, Vedas, scriptures and science-all have originated from Janārdana i.e. Lord Viṣṇu.'

(2) One who has created distinguishing qualities (*Lakṣaṇa*) by which we can distinguish between a lion and a cow, the Lord has given us such sense. Hence He is *Kṛta-Lakṣaṇa*.

(3) *Lakṣaṇa* means a sign. He who has adorned His chest with the sign of Śri-vatsa.

गभस्तिनेमिः सत्त्वस्थः सिंहो भूतमहेश्वरः ।
आदिदेवो महादेवो देवेशो देवभृद्गुरुः ॥ ६५ ॥

486. Gabhasti-nemih, 487. Satvasthah, 488. Simhah, 489. Bhūta-maheśvarah, 490. Ādidevah, 491. Mahādevah, 492. Deveśah, 493. Deva-bhrd-guruh.

486. गभस्तिनेमिः - (F) *Gabhastī-nemih* :- 'Centre of planetory system'. *Gabhasti*-means rays and *nemi* means spokes. Thus the Lord is at the centre of the spokes like rays in the planetary system. All the planets, stars etc. are moving around Dhṛva who is none but the Lord. See :- Dhṛva (388).

487. सत्त्वस्थः - (M) *Satvasthaḥ* :- 'Staying in *satva*.' There are three qualities (गुण) of Prakriti, सत्त्व, रजस् and तमस्. The Lord is always staying in *satva-guṇa*. *Satva-guṇa* gives happiness and the Lord is always happy, full of bliss and pleasure. Those who are under the effect of *Māyā* can not enjoy bliss. While

the Lord is the master of *Māyā*. Hence He is always happy and in *satva* - सत्त्वं सुखे सञ्जयति (*Gītā* XIV.9) '*Sattva-guṇa* atteches one to happiness' In the *Gītā* Arjuna is advised by the Lord to be नित्यसत्त्वस्थ: See the *Gītā* II.45 (2) The one meaning of the word *Sattva* is *Jīva* = the individual soul and the Lord is residing in the heart of all the creatures Hence He is *satvastha*. See :-

ईश्वर: सर्वभूतानां हृद्देशेऽर्जुन तिष्ठति ॥

- *Gītā* XVIII.61

'O Arjuna ! the God is residing in the heart of all creatures.'

488. सिंह: - (M) *Simhaḥ* :- 'The Lion' (1) The Lord has exhibited unparellel strength like lion in his various exploits while killing demons in His incarnations. Hence He is called *Simhaḥ* i.e. The Lion. (2) There is a custom in India to mention some one by last two letters rather than using full name, e.g. '*Puruṣottam-dāsa*' is called *dāsa*. Similarly *Nṛsimhaḥ* is called here *simhaḥ*.

489. भूतमहेश्वर: - (M) *Bhūta-maheśvaraḥ* :- 'The Great Master of being.' He has created all beings. He maintains them and when the time arises He annihilates them too. So He is the greatest master of all the created beings. See :-

भोक्तारं यज्ञतपसां सर्वलोकमहेश्वरम् ।
सुहृदं सर्वभूतानां ज्ञात्वा मां शान्तिमृच्छति ॥

- *Gītā* V.29

'Having known Me as the enjoyer of all sacrifices and austerities, the supreme Lord of all worlds, the friend of all living beings, he attains peace !'

490. आदिदेव: - (M) *Ādidevaḥ* (Also 200) :- 'The First Deity.' He is the First and a deity both. No one preceeds Him and no one is a better god than He. (2) He accepts all the beings आदीयन्ते सर्वभूतानि अनेन इति आदि: । and He is deva-god also.

491. महादेव: - (M) *Mahādevaḥ* :- 'The Great god.' No one is greater than the Lord Viṣṇu so He is called *Mahā-deva*. This name is normally utilized for Lord Śaṁkara. But there is no distinction between Lord Viṣṇu and Śaṁkara as well as Brahmā the creator. One and the same god is assuming three forms. See -

नमो विश्वसृजे पूर्वं विश्वं तदनु बिभ्रते ।
अथ विश्वस्य संहर्त्रे तुभ्यं त्रेधास्थितात्मने ॥

- Raghuvaṁsam X.16

'Salutation to first creator of the universe, then one the sustainer of the universe and the annihilator of the universe-thus assuming the three forms as one being.'

492. देवेश: - (M) *Deveśaḥ* :- 'The Lord of Gods'. Whenever the gods of heaven came under any constraint they have rushed to Lord Viṣṇu for help and the Lord Viṣṇu have protected them so Viṣṇu is their master, their Lord.

493. देवभृदगुरु: - (M) *Deva-bhṛd-guruḥ* :- The Preceptor of Indra. (1) Indra is one who supports other gods, being their king. So he is known as *deva-bhṛd*, the supporter of gods. And Lord Viṣṇu is the preacher and supporter of Indra so He is *deva-bhṛd gūruḥ*. (2) The Lord is *deva-bhṛd*-the nourisher and holder of gods and *guruḥ* the preceptor who imparts knowledge to all.

उत्तरो गोपतिर्गोप्ता ज्ञानगम्य: पुरातन: ।
शरीरभूतभृद्भोक्ता कपीन्द्रो भूरिदक्षिण: ॥ ६६ ॥

494. Uttaraḥ, 495. Gopatiḥ, 496. Goptā, 497. Jñāna-gamyaḥ, 498. Purātanaḥ, 499. Śarīra-bhūta-bhṛt, 500. Bhoktā, 501. Kapīndra, 502. Bhūri-dakṣiṇaḥ.

494. उत्तरः - (M) *Uttaraḥ* :- 'One who helps (devotees) to lift from the world.' उद् तरति इति उत्तरः one who lifts above. In the *Gītā* the Lord says -

तेषामहं समुद्धर्ता मृत्युसंसारसागरात् ।
भवामि न चिरात्पार्थ मय्यावेशितचेतसाम् ॥
- *Gītā* XII.7

'O Parth ! those whose minds are fixed on Me, I am soon their deliverer from the ocean of death-bound-existence.'

In the Veda it is said - विश्वस्मात् इन्द्र उत्तरः । the Lord Indra is better than the rest in this world. उद्, उद्+तर (better) and उद्+तम् the best. See :-

उद्वयं तमसस्परि ज्योतिष्पश्यन्त उत्तरम् ।
देवं देवत्रा सूर्यम् अगन्म ज्योतिरुत्तमम् ॥
- RV. I.50.10

'May we raise above darkness, while seeing the light higher. Let us reach the god among gods the Sun who is the most bright light.'

495. गोपतिः - (M) *Gopatiḥ* :- 'The Master of speech.' (1) *Go* (गो) means speech and *patiḥ* means the master. The Lord is the master of speech. See - योऽन्तः प्रविश्य मम वाचमिमां प्रसुप्ता संजीवयति (*Bhā.Pu.* IV.9.6) Dhruva says, 'He who after entering in my heart awakens this sleeping speech (of mine)' etc. मूकं करोति वाचालम् is well-known. (2) गो means the earth. He is the master of the earth. Whenever unrighteousness prevails and pervades the earth, the earth assumes the form of a cow and rushes to praise the Lord for rescue. (3) गो means cow and *pati* means protector. The Lord has protected cows in His Incarnation as Krishna. Hence He is known as *Gopati*.

496. गोप्ता - (M) *Goptā* :- 'The Protector.' Either in the womb of a mother or while moving freely in the world the Lord protects all of us. If His protective hands are not there we may meet any accident at any time and instead of living in the world, leave the world immediately. He has, in fact, vowed with love to protect all the creatures of the world.

497. ज्ञानगम्यः - (M) *Jñāna-gamyaḥ* :- 'Attainable by knowledge'. To see the Lord we need an eye of knowledge. This physical eyes are of no use. See - विमूढा नानुपश्यन्ति पश्यन्ति ज्ञानचक्षुषः । - *Gītā* XV.10 'The deluded do not perceive Him but those who have the eye of knowledge behold Him' and ज्ञानप्रसादेन विशुद्धसत्त्वः ततस्तु तं पश्यते..... (*Mu.Up.* III.1.8) 'He sees Him whose inner being is purified by the grace of knowledge.' To obtain the Lord one requires to gain the true knowledge. This is the only course to attain Him.

498. पुरातनः - (M) *Purātanaḥ* :- 'Ancient.' He is the पुरुषः पुराणः (*Gītā* XI.38) the 'oldest being'. None is older than He. He preceded all, none preceded Him. Hence He is often referred to as *Purātanah* - 'Ancient'. We know that He is the causeless cause of the universe.

499. शरीर-भूत-भृद् - (M) *Śarīra-bhūta-bhṛt* :- 'The upholder of gross elements of the body.' This body is constituted of five gross elements (1) earth, (2) water, (3) fire, (4) wind and (5) sky. These five are called the शरीर-भूत - (five) element of body, and the Lord upholds all these five gross elements. They cannot exist without Him.

500. भोक्ता - (M) *Bhoktā* :- 'The Enjoyer.' He is the enjoyer of all that is offered in the sacrifice. See - अहं हि सर्वयज्ञानां भोक्ता च प्रभुरेव च । (*Gītā* IX.24) 'I am the enjoyer as well as the master of all the sacrifices.' Moreover while residing as a soul in the heart of all the creatures it is He who enjoys all the pains and pleasures of the world. the moment he leaves the body, no one can enjoy anything.

501. कपीन्द्रः - (M) *Kapīndraḥ* :- 'The Master of Monkies i.e. *Śrī Rāma*.' (1) The Lord,

when incarnated as *Śrī Rāma*, has numerous monkies as His followers. So Rāma is known as *Kapīndra* - the master of monkies. (2) *Kapi* also means a boar कपिर्वराह इन्द्रश्च वराहवपुराश्रित: । Hence by this name the incarnation of the Lord as boar is also suggested. We come across a beautiful description of the earth, held on tusk by the Lord in this incarnation. See :

दंष्ट्राग्रकोट्या भगवंस्त्वया धृता
विराजते भूधर भू: समूधरा ।
यथा वनान्नि:सरतो दता धृता
मतङ्गजेन्द्रस्य सपत्रपद्मिनी ॥

- Bhā.Pu. III.13.40

'O Lord ! Borne by you on the pointed end of your tusk, the earth along with its mountains, O supporter of the Earth ! shines like a lotus plant alongwith leaves supported on the tusk of a lordly elephant emerging from water.'

502. भूरिदक्षिण: - (M) *Bhūri-dakṣiṇah* :- 'One with profuse gifts'. It is believed that a Yajña-sacrifice is not completed unless it is accompanied by dakṣiṇā-gift. Such sacrifice is called tāmas. See -

विधिहीनमसृष्टान्नं मन्त्रहीनमदक्षिणम् ।
श्रद्धाविरहितं यज्ञं तामसं परिचक्षते ॥

- *Gītā* XVII.13

'A sacrifice performed without religious rites, without distributing food, bereft of mantra, without gift, and devoid of faith, is known as *Tāmas*.'

The gift (*dakṣiṇā*) is praised in the Vedic literature. See -

व्रतेन दीक्षामाप्नोति दीक्षयाऽऽप्नोति दक्षिणाम् ।
दक्षिणा श्रद्धामाप्नोति श्रद्धया सत्यमाप्यते ॥

- YV. IXX.30

'By sacrificial vow one obtains consecration; by consecration one gains *dakṣinā* gift, by such gift one acquires faith and by faith one obtains the truth.'

The Lord is always bestowing profuse gifts.

सोमपोऽमृतप: सोम: पुरुजित् पुरुसत्तम: ।
विनयो जय: सत्यसन्धो दाशार्ह: सात्वतां पति: ॥ ६७ ॥

503. Somapaḥ, 504. Amṛtapaḥ, 505. Somaḥ, 506. Purujit, 507. Purusattamaḥ, 508. Vinayaḥ, 509. Jayaḥ, 510. Satya-sandhaḥ, 511. Dāśārhaḥ, 512. Sātvatām Patiḥ.

503. सोमप: - (M) *Somapaḥ* :- 'One who drinks the *Soma*-juice'. *Soma* was a juice prepared from a *soma-vallī* = a soma-creeper and it was offered to gods in the Vedic sacrifice. The Lord, being the enjoyer of offerings of sacrifice, is called here somapah = one who drinks the soma.

504. अमृतप: - (M) *Amṛtapaḥ* :- 'One who drinks nectar.' According to Ādi Śaṅkarācārya the soul is full of the juice of nector and that is drunk by Him. So He is called 'one who drinks the nector.' स्वात्माऽमृतरसं पिबन् अमृतप: । - शंकराचार्य: । The other reference for this is traceable in mythological story of Amṛta-manthanah = the churning of ocean for nector. Here the Lord incarnated as Mohinī collected the pot of nector from demons, and he shared the nector with gods after making them first to drink. देवान् पाययित्वा स्वयमपिबत् । - शंकराचार्य: ।

505. सोम: - (M) *Somaḥ* :- 'The moon'. (1) The moon is known as Somah. This moon by her rays nourishes all the plants. And Lord Himself does this after assuming the form of moon. See :-

पुष्णामि चौषधी: सर्वा सोमो भूत्वा रसात्मक: ।

- *Gītā* XV.13

'I am the godhead of soma who by the rasa (the sap in the earth mother) nourish all

plants and trees.' (2) उभया सहितः सोमः शिवः - one who is along with *Umā* i.e. the Lord Śivaḥ. We know there is no distinction between the Lord Śivaḥ and the Lord Viṣṇu. Hence He is called Somaḥ - the Lord Śivaḥ.

506. पुरुजित् - (M) *Purujit* :- 'The conquereer of many'. The Lord has defeated numerous enemies, especially demons and unrightous persons in His various incarnations. Hence He is called 'The conquerer of many.'

507. पुरुसत्तमः - (M) *Puruṣattamaḥ* :- 'The Greater among the great.' The Lord is the greatest of all the great in this universe. No one is better than He. Infact no one equals Him what to talk of a better person than He. See - What Arjuna says :-

न त्वत् समोऽस्त्यभ्यधिकः कुतोऽन्यो लोकत्रयेऽप्यप्रतिमप्रभावः ।

- *Gītā* XI.43

'No one is equal to you, how can there be another, superior to you in this three worlds, O imcoparable in might and glory ?'

Here some try to read पुरुषोत्तमः instead of पुरुसत्तमः but Śaṅkarācārya has accepted and commented upon the reading पुरुसत्तमः ।

508. विनयः - (M) *Vinayaḥ* :- 'Full of humility'. (1) The Lord is full of humility. As a desciple He has exhibited this quality at its zenith in the hermitage of Sāndipani in His incarnation as Krishna. (2) 'One who inflicts punishments on wicked one' such meaning is given to this name by Ādi Śaṅkarācārya. (3) The best leader विशेषेण नयति इति - 'one who leads in a best manner' is called *vinayaḥ*.

509. जयः - (M) *Jayaḥ* :- 'The victorious.' He is victorious so far as the external as well as internal enemies of man are concerned. Kāma which is the most powerful enemy of all and who has successfully troubled even gods was defeated by Lord Kṛṣṇa in Rāsa-līlā. So He is 'the victorious.'

510. सत्यसन्धः - (M) *Satya-sandhaḥ* :- 'Having truthful resolution'. *Satya* means true and *Sandhaḥ* means *Saṁkalpaḥ* - resolution. All His desires are always true. They all have been materialized without any obstacles or hindrance. See - Upaniṣad says सत्यसङ्कल्पः सत्यकामः (Maitrā.Up. VII.7) He creates the whole world a *nandanvan* - the ganden of gods and all the *kalps-drumāḥ* = wish yielding trees for all His devotees by His true - never failing resolutions. सर्वं जगदेव नन्दनवनं सर्वेऽपि कल्पद्रुमाः ।

511. दाशार्हः - (M) *Dāśārhaḥ* :- 'Deserving offering' दाशो दानं अर्हति इति दाशार्हः । One who deserves offerings, alms, or donations is *Dāśārhaḥ*. While giving donation one should be very careful to see that it may not go to underserving or unrightous persons. Otherwise instead of fetching heaven for donor it may lead him to hell. So the best course is to donate anything to Him or in His name. So He is the most deserving person as far as the offerings or donations are concerned. (2) He, in his incarnation as Krishna, belongs to *Dāsārha* family. This was the family name of one of the Yādava race.

512. सात्वतां पतिः - (M) *Sātvatām Patiḥ* :- The Lord of *Sātvatās*. *Sātvatās* were *Yādavas* and the Krishna was their leader or master. Hence the Lord is called the Lord or the Master of *sātvatās*. He was boon in the family of *sātvatās*. See -

न खलु गोपिकानन्दनो भवान्-अखिलदेहिनामन्तरात्मदृक् ।
विखनसार्थितो विश्वगुप्तये सख उदेयिवान् सात्वतां कुले ॥

- Bhā.Pu. X.31.4

'Surely, you are not (mere) the son of a cowherd woman (Yasodā) being the witness of the internal mind of all embodied beings. Solicited by Brahmā you have incarnated in the family of *sātvatās*, O Friend !, for the protection of the world.'

जीवो विनयितासाक्षी मुकुन्दोऽमितविक्रमः ।
अम्भोनिधिरनन्तात्मा महोदधिशयोऽन्तकः ॥ ६८ ॥

513. Jīvaḥ, 514. Vinayitā-sākṣī, 515. Mukundaḥ, 516. Amita-vikramaḥ, 517. Ambho-nidhiḥ, 518. Anantātmā, 519. Mahodadhiśayaḥ, 520. Antakaḥ.

513. जीवः - (M) *Jīvaḥ* :- 'The Individual Soul'. Just as the sparks shoot forth from fire and the sparks and the fire are identical because there is a part and whole relationship between two. The sparks are the part of a whole viz. fire. Similarly Jīva i.e. individual soul is the part of Almighty. Hence it is not other than the Lord. See :-

ममैवांशो जीवलोके जीवभूतः सनातनः ।
- *Gītā* XV.7

'An eternal fragment of My own self has become a living soul in the world of life.'

514. विनयिता-साक्षी - (M) *Vinayitā-sākṣī* :- 'Witness of Politeness.' The Lord loves politness. If you are humble you are in His good book. He who prefers to bow down others is a living person. While sturdiness or stiffness is the sign of a dead body. See -

झूकता है वो जिसमें जान होती है ।
अकड मूड़दे की पहचान होती है ॥

Pride is the food of Lord. He always silently looks, sees, witnesses politeness of His devotees and helps them in all the conditions. He is always for absolute surrender.

515. मुकुन्दः - (M) *Mukundaḥ* :- 'The Bistower of Liberation.' The Lord is very kind to those aspirants who strive hard for liberation. Those who are whole heartedly bent upon it, do get it by His grace. Hence He is known as Mukundah मुक्तिं ददाति इति मुकुन्दः ।

In Sanskrit बालमुकुन्द sleeping on a leaf of a tree and sucking his right thumb provides an excellent pen portrait. See -

करारविन्देन पदारविन्दं
मुखारविन्दे विनिवेशयन्तम् ।
वटस्य पत्रस्य पुटे शयानं
बालं मुकुन्दं मनसा स्मरामि ॥

or in Bhāgavata Purāna Devahūti says -

स त्वं भृतो मे जठरेण नाथ
कथं नु यस्योदर एतदासीत् ।
विश्वं युगान्ते वटपत्र एकं
शेते स्म मायाशिशुरङ्घ्रिपानः ॥
- Bhā.Pu. III.33.4

'How could it be that you were borne in my womb - You in whose belly the whole universe disappears at the time of disoolution and who rests all alone on a leaf of a Banyan tree as an infant full of Māyā, sucking its toes ?'

If you desire to liberate your self from all sorts of illusions (माया) of the world the only course is to seek the shelter of this Mukunda = the bestower of liberation. See -

दैवी ह्येषा गुणमयी मम माया दुरत्यया ।
मामेव ये प्रपद्यन्ते मायामेतां तरन्ति ते ॥
- *Gītā* VII.14

'Indeed this divine Māyā of mine, consisting (of three) guṇas, is hard to overcome, (but) those alone, who seek my refuge, cross beyond this māyā !'

516. अमितविक्रमः - (M) *Amita-vikramaḥ* :- 'One with Immeasurable steps.' (1) *Amita* means immeasurable and *Vikrama* means steps. This word is derived from a root *kram* 'To step'. In the Veda the three steps of the Lord are described. See - इदं विष्णुर्विचक्रमे त्रेधा etc. RV. I.22.17 'This Viṣṇu took three steps.' (2) *Vikrama* means power, strength. The strength of the Lord is immeasurable. In His incarnation as Krishna, He killed demons will bare hands, the demons having the strength of ten thousand

elephants in hand. In the *Gītā* the Lord is invoked by Arjuna by using this very term. See :-

नमः पुरस्तादथ पृष्ठतस्ते
नमोऽस्तु ते सर्वत एव सर्व ।
अनन्तवीर्यामितविक्रमस्त्वं
सर्वं समाप्नोति ततोऽसि सर्वः ॥

- *Gītā* XI.40

'O Lord whose form is All, I bow down to you from front and back, I salute to you from all the sides. O Lord of infinite strength and immeasurable prowess. You have pervaded all and hence you are all.'

517. अम्भोनिधिः - (M) *Ambho-nidhih* :- 'Ocean'. *Ambhas* means water and *nidhih* means treasure. The treasure of water means an ocean. The Lord has said in the *Gītā* सरसामस्मि सागरम् - I am an ocean among the reservoirs of water. (2) According to Vedic literature there are four types of Ambhas (1) Gods, (2) Human beings, (3) Pitṛs, (4) Asuras (demons). The Lord provides support to all of them. Hence He is *Ambho-nidhiḥ*.

518. अनन्तात्मा - (M) *Anantātmā* :- The Infinite self. He who is born or one which is created is invariably going to die or to decay. But the Lord Viṣṇu is neither born nor created. So He is permananent and infinite or there is no end to His soul. i.e. all the souls in the world have sprung from Him like sparks from fire. Hence they are uncountable.

519. महोदधिशयः - (M) *Mahodadhiśayaḥ* :- 'Sleeping in great ocean.' According to Hindu Mythology the Lord Viṣṇu sleeps on the bed of serpent in the midst of great ocean. It is believed that at the end of every *kaliyuga* there is a great deluge and the water drowns everything. Only the Lord, after absorbing the whole universe, sleeps in the ocean.

520. अन्तकः - (M) *Antakaḥ* :- 'The Death'. अन्तं करोति इति अन्तकः-one who puts an end is *antakaḥ* i.e. the death. It is the Death who puts an end to the life of each and every creature. This word is used in a most poetic manner by Maharṣi Vyāsa in *Bhāgavata Purāṇa* see -

विबुध्य तां बालकमारिकाग्रहं
चराचरात्मास निमीलितेक्षणः ।
अनन्तमारोपयदङ्कमन्तकं
यथोरगं सुप्तमबुद्धिरज्जुधीः ॥

- Bhā.Pu. X.6.8

'Recognizing her as an evil spirit engaged in the destruction of the infants, Krishna the soul of all moving and immoving beings closed His eyes. She placed the infinite Lord, her very death, in her lap like an ignorant man who would step on a sleeping serpent mistaking it as a rope.'

अजो महार्हः स्वाभाव्यो जितामित्रः प्रमोदनः ।
आनन्दो नन्दनो नन्दः सत्यधर्मा त्रिविक्रमः ॥ ६९ ॥

521. Ajaḥ, 522. Mahārhaḥ, 523. Svābhāvyaḥ, 524. Jitāmitraḥ, 525. Pramodanaḥ, 526. Ānandaḥ, 527. Nandanaḥ, 528. Nandaḥ or Anandaḥ. 529. Satyadharmā, 530. Trivikramaḥ.

521. अजः - (M) *Ajaḥ* (Also 95 and 204) :- 'Unborn.' Here Ādi Śaṅkarācārya has given altogather a new meaning. In Sanskrit अ stands for the Lord Viṣṇu (अकारो वासुदेवाय) and one who is born from अ (आत् विष्णोः जायते इति अजः) i.e. Kāmadeva. According to Indian mythology kāma-deva the 'God of Love' and the Lord Krishna had undergone a bat at the time of *Rāsalīlā*. 'He who is defeated will be the son of a victorious one'. The Kāmadeva was defeated. Hence he was born as the son of Lord Krishna. He was named as Pradyumāna, an incarnation of the Kāmadeva.

522. महार्हः - (M) *Mahārhaḥ* :- 'Deserving highest worship.' मह् पूजायाम् - *maha* means to worship and one who deserves (अर्हति) such worship is *mahārhaḥ* - The Lord is one who deserved the highest worship and He provides each and everything by which the life of all the creatures on the earth becomes worth living. Hence He deserves to be worshipped with the highest reverence.

523. स्वाभाव्यः - (M) *Svābhāvyaḥ* :- 'Always staying in one's own nature.' We all have forgotten our original nature. We are basically pure, stainless, full of knowledge and bliss. There is nothing wanting in us. This is our nature (स्वभाव) but we after totally forgetting this basic nature, are living in want (अभाव) 'I do not have this or I do not have that' and as a result we are running after name, fame, money, pomp or prosperity, which are going to perish. But the Lord always remains in His own nature. He is perfect. He has not forgotten His ownself. Hence He is ever blissful.

524. जितामित्रः - (M) *Jitāmitraḥ* :- 'One who has conquered His antagonist.' The Lord is always victorious. He has invariably defeated all His enemies - external or internal. Hence He is called 'one who has conquered His antagonist.'

525. प्रमोदनः - (M) *Pramodanaḥ* :- 'Profusely bestower of Bliss.' The Lord Himself is bliss incarnate (आनन्दघनः) Hence whosoever worships Him with devotion receives from Him nothing but profuse bliss. He Himself is bliss, pleasure or happiness so His lovers too get the same from Him.

526. आनन्दः - (M) *Ānandaḥ* :- 'Bliss'. According to *Upaniṣadic* literature *sat*, *cit* and *ānanda* is the very form of the Lord just as the heat and light are constituting the very form of the fire or the Sun. His Bliss is supreme, while all other creatures in the world are just enjoying only a small part of His original bliss. See :-

एतस्यैवानन्दस्य अन्यानि भूतानि मात्रामुपजीवन्ति ।
- Bṛā. Up. IV.3.32

'All other creatures are only enjoying the part of the bliss of this (Brahman).'

527. नन्दनः - (M) *Nandanaḥ* :- 'One who makes others Blissful.' नन्दयति अन्यान् इति नन्दनः - one who makes others blissful, one who gives pleasure to others or one who bestows happiness to others is called *nandanaḥ*. The ever-showring thousand hands of Lord are there over our head. He bestows blissfully air, water, light etc. freely to all. It is the candid vow of the Lord to make individual souls happy in this world. But unfortunately these souls are not ready to recognise it or reciprocate it. See :-

अपां मध्ये तस्थिवांसं तृष्णा अविदत् जरितारम् ।
मृळ सुक्षत्र मृळय ॥ - RV. VII.89.4

'I am your devotee-invoker, standing in the midst of water yet thirst troubles me. O Lord ! Help me, be kind.'

It is said पानी में मीन पियासी - 'a fish is thirsty in the water.' This is our position, the Lord is there to give us pleasures as He is *nandanaḥ* but are we ready to receive ?

528. नन्दः - or अनन्दः - (M) *Nandaḥ* or *Anandaḥ* :- 'Full of all peasures' or 'Free from all worldly pleasure.' Here नन्दः and अनन्दः both names could be derived. *Nandaḥ* means full of all pleasures. The Lord has all the *Siddhis* at His command. Hence He is *nandaḥ* or worldly pleasures which are arising out of the contact of senses are not there in the Lord. Hence He is *a-nandaḥ*.

529. सत्यधर्मा - (M) *Satyadharmā* :- 'Full of true Dharma'. Maharṣi Manu has described ten qualities of Dharma. See -

धृतिः क्षमा दमोऽस्तेयं शौचमिन्द्रियनिग्रहः ।
धीर्विद्या सत्यमक्रोधो दशकं धर्मलक्षणम् ॥
- Manusmṛti VI.92

Fortitude, forgiveness, self control, absence of theft, purity, control of senses intelligence, knowledge, truth and absence of anger-these ten are the qualities of Dharma. All these true qualities of Dharma are residing at their highest in the Lord or we may take the words satya and Dharma here separately and say both the truth and religion are residing in Him. When the son of Abhimanyu was born as dead the Lord has said -

यथा सत्यं च धर्मञ्च मयि नित्यं प्रतिष्ठितौ ।
तथा मृतः शिशुरयं जीवतादभिमन्युजः ॥

'As the truth and Dharma are residing in me for ever so this child born of Abhimanyu may become alive.' And the story says the dead child regained its life.

530. त्रिविक्रमः - (M) *Trivikramaḥ* :- 'Having three steps'. In the Veda it is said that the Lord have had three steps by which He has covered the whole universe. Hence He is known as having Tri-(thre) Vikramaḥ (steps) See :- यस्योरु त्रिषु विक्रमणेषु अधिश्रियन्ति भुवनानि विश्वा । - RV. I.154.2

'In whose wide three steps allo the worlds are residing.' or See -

त्रिरित्येव त्रयो लोकाः कीर्तिता मुनिसत्तमैः ।
क्रमस्ते तांस्त्रिधा सर्वांस्त्रिविक्रम इति स्मृतः ॥
- *Hari.* III.58.81

'The best among the sages have said that *'Tri'* means three steps Vedas and you are crossing them in threefold ways hence you are designated as *Trivikrama* by great sages.'

महर्षिः कपिलाचार्यः कृतज्ञो मेदिनीपतिः ।
त्रिपदस्त्रिदशाध्यक्षो महाशृङ्गः कृतान्तकृत् ॥ ७० ॥

531. Maharṣi-Kapilācāryaḥ, 532. Kṛtajñaḥ, 533. Medinipatiḥ, 534. Tripadaḥ, 535. Tridaśādhyakṣaḥ, 536. Mahāśṛṅgaḥ, 537. Kṛtāntakṛt.

531. महर्षि - कपिलाचार्यः - (M) *Maharṣi-Kapilācāryaḥ* :- 'Incarnated as Maharṣi Kapil.' The Lord incarnated as Kapil was the son of sage Kardama and Devahūti. He as Kapilmuni has explained in detail the principles of Samkhya. Kapil is known as the founder of Samkhya-*darśana* in Indian Philosophy. In the *Gīta* He is said to be a *Vibhūti* of the Lord Viṣṇu. सिद्धानां कपिलो मुनिः । (*Gīta* X.26) 'I am Kapil among *siddhās*-perfected ones.'

532. कृतज्ञः - (M) *Kṛtajñaḥ* :- 'The knower of created world.' *Kṛtam* means created, the whole world is created by the Lord and *jñaḥ* means one who knows. The complete word would mean one who knows all the created worlds.

533. मेदिनीपतिः - (M) *Medinīpatiḥ* :- 'The Lord of the Earth.' Medinī means the earth and the Lord is the creator as well as the protector of the earth. Hence He is called the path (the protector) of the earth.

534. त्रिपदः - (M) *Tripadaḥ* :- 'One having three steps.' The three steps of the Lord Viṣṇu are variously described in the Veda. See - e.g. यस्य त्री पूर्णा मधुना पदानि अक्षीयमाणा स्वधया मदन्ति । - RV. I.154.4

'Whose three steps full of honey are enjoying with suadhā without being perished.'

Such references of three steps invariably refer to the incarnation of the Lord as Vāmana where in three steps, which were demanded from King Bali, he had measured all the three worlds.

535. त्रिदशाध्यक्षः - (M) *Tridaśādhyakṣaḥ* :- 'The Master of Gods.' त्रिदशा means the gods they have only three दशा-conditions they do not have old age. Some take it as thirty three and gods according to Hindu Mythology are thirty-

three, 8 Vasus, 11 Rudras and 12 Adityas, the earth and sky. Lord Viṣṇu is the master of all these gods. (2) There are the states of human being जाग्रत्-awakening स्वप्न-dreaming सुषुप्ति-deep-sleep and the Lord is the master of all these three states.

536. महाशृङ्गः - (M) *Mahāśṛṅgaḥ* :- 'The Great-Horned'. This is the reference to the Fish-incarnation of the Lord. At the time of deluge the Lord has assumed the form of a great fish with one horn and protected the king Priyavrata etc. In His incarnation as Fish we has one very big horn to which the great boat of Priyavrata has tied down to it. See -

सोऽनुध्यातस्ततो राजा प्रादुरासीपन्महार्णवे ।
एकशृङ्गधरो मत्स्यो हैमो नियुतयोजनः ॥

- Bhā.Pu. VIII.24.44

'Thought constantly by the king the Lord appeared in the great ocean in the form of a golden fish possessed of one horn and extending over one lac yojanah.'

537. कृतान्तकृत् - (M) *Kṛtāntakṛt* :- 'Killer of Yama' Kṛtānta means Yama, the king of death. (कृतम् अन्तयति इति) The Lord puts even an end to Yama who normally puts an end to everything. So He is Almighty, all-powerful.

महावराहो गोविन्दः सुषेणः कनकाङ्गदी ।
गुह्यो गभीरो गहनो गुप्तश्चक्रगदाधरः ॥ ७१ ॥

538. Mahāvarāhaḥ, 539. Govindaḥ, 540. Suṣeṇaḥ, 541. Kanakāṅgadī, 542. Guhyaḥ, 543. Gabhīraḥ, 544. Gahanaḥ, 545. Guptaḥ, 546. Cakra-gadā-dharaḥ.

538. महावराहः - (M) *Mahāvarāhaḥ* :- The Great boar. The Lord has assumed the form of a Great-boar to rescue the earth which was drowned in water by a demon Hiranyakṣaḥ. See - कपीन्द्रः (501).

539. गोविन्दः - (M) *Govindaḥ* (Also 187) :- 'Known by speech i.e. the Vedas.' Ādi Śaṅkarā-cārya explains this name of the Lord as one who could be known or obtained by 'go' means specch गोभिरेव यतो वेद्यो गोविन्दः समुदाहृतः । इति विष्णुलिके । See for further detail गोविन्दः (187).

540. सुषेणः - (M) *Suṣeṇaḥ* :- 'Having powerful army.' The army of the Lord is known as नारायणी सेना. This army is very powerful, no one can defeat this army. Hence He is called Su-means god i.e. powerful Senah-army. In the Mahabharata Duryodahan had chosen mighty army of the Lord Krishna while Arjuna had prefered to the Lord with-out any weapon. The resul is well-known.

541. कनकाङ्गदी - (M) *Kanakāṅgadī* :- 'Having golden armlets.' The Lord Viṣṇu is wearing various ornaments on His body. He puts on golden armlets on His arms. Hence He is called here one having golden (kanaka) armlets (aṅgadī).

542. गुह्यः - (M) *Guhyaḥ* :- 'The Mysterious.' (1) The Upaniṣadic literature is known as गुह्यविद्या = secret knowledge and the Lord is known by such mysterious knowledge only. (2) A heart of human being is known as हृदयगुहा-Hṛdaya-guhā = the cave of heart. The Lord resides there. Hence He is known as guhyah. According to Rigveda the wise persons behold him in heart by their minds. See - हृदा पश्यन्ति मनसा विपश्चितः । - RV. X.177.1.

543. गभीरः - (M) *Gabhīraḥ* - 'The unfathomable'. The Lord is like a deep ocean, unfathomable. The more you try to go deep the more you will find your-self unable to measure its depth. Same situation prevails in case of the Lord. The more you know about Him, the more you would realise that yet more

remains to be known about Him. Thus either for mind or for intellect He is always unfathomable.

544. गहनः - (M) *Gahanaḥ* :- 'Immeasurable'. The form of the Lord is boundless. He cannot be measured in terms of time, corners or matter. Even the speech alongwith mind returns from there without being reaching to him. यतो वाचो निवर्तन्ते अप्राप्य मनसा सह । - Tai.Up. II.4.

545. गुप्तः - (M) *Guptaḥ* :- 'Concealed'. The Lord Viṣṇu is not easily available to all. He remains concealed by His yoga-māyā. नाहं प्रकाशः सर्वस्य योगमायासमावृतः । (*Gītā* VII.25) 'I am not manifest to all veiled by my Yoga-māyā.' Or एषः सर्वेषु भूतेषु गूढोत्मा न प्रकाशते । (Katha.Up. I.3.12) 'This soul residing in all creatures is not manifested (easily).'

546. चक्रगदाधरः - (M) *Cakra-gadā-dharaḥ* :- 'Weilder of Discus and Mace.' The most vogue form of the Lord Viṣṇu is His catur-buja-rūpa having four hands. He wields in those four hands Śaṅkha (coanch), Cakra (discus), Gadā (Mace) and Padma (Lotus). They signify Dharma, Artha (money), Kāma (desire) and mokṣa (liberation). Here the two, viz, the discus and the mace are mentioned. According to Śrimad Bhāgavata Purāṇa discus stands for tejas (light or lustre) (तेजस्तत्त्वं सुदर्शनम् - XII.11.14) and mace symbolizes ojas, sahaḥ and balam - ओजस्सहोबलयुतं मुख्यतत्त्वं गदां दधत् । - (XII.11.14) These two weapons are most effective in killing His mighty enemies. See - तमसः परमो धाता शङ्खचक्र-गदाधरः । - Vā.Rāmā. VI.114.15.

वेधाः स्वाङ्गोऽजितः कृष्णो दृढः सङ्कर्षणोऽच्युतः ।
वरुणो वारुणो वृक्षः पुष्कराक्षो महामनाः ॥ ७२ ॥

547. Vedhā, 548. Svāṅgaḥ, 549. Ajitaḥ, 550. Kṛṣṇaḥ, 551. Dṛḍhaḥ, 552. Sankarṣaṇo-cyutaḥ, 553. Varuṇaḥ, 554. Vāruṇa, 555. Vṛkṣaḥ, 556. Puṣkarākṣaḥ, 557. Mahāmanāḥ.

547. वेधा - (M) *Vedhā* :- 'The creator'. Dhā is the root which stands for 'to hold' and 'to nourish'. (डुधाञ् धारणपोषणयोः) and the word वेधा is derived from it. The Lord is the creator sustainer and upholder of this universe hence He is called *Vedhā*.

548. स्वाङ्गः - (M) *Svāṅgaḥ* :- 'Having beautiful Limbs'. No one in this world is possessed of limbs which are as beautiful as the Lord has. He has lotus like face, lotus like eys, lotus like navel lotus like feet and so on. Every limb of the Lord is attractive, charming and most beautiful.

549. अजितः - (M) *Ajitaḥ* :- 'Unconquered.' He is the one in whole universe who has never been conquered by anybody. On the contrary He is always victorious. See -

जित जित तेऽजित यज्ञभावन ।
त्रयीं तनुं स्वां परिधुन्वते नमः ॥
- Bhā.Pu. III.13.34

'Victory, victory to you. O invincible God ! the promoter of sacrifice we bow down to you who shakes his own body in the form of three Vedas.'

550. कृष्णः - (M) *Kṛṣṇaḥ* (Also 57) :- Here Ādi Śankarācārya explains this word to mean Vyāsa, the writer of Mahābhārata. He quotes -

कृष्णद्वैपायनं व्यासं विद्धि नारायणं प्रभुम् ।
- Viṣṇu Pu. III.4.5

'Know Kṛṣṇa-dwaipāyana Vyāsa as the great Nārayaṇa.'

Gītā also says - मुनीनामप्यहं व्यासः - (X.37) 'I am Vyāsa among munis i.e. sages.'

The verbative meaning of the word Kṛṣṇḥ is 'black'. The Lord Krishna and Vyāsa both were black in complexion. But these two black personalities have created and pervaded the whole of Indian culture, literature and society. Hence I often feel, 'I am proud as I am black because my Lord is also black.'

551. दृढः - (M) *Dṛdhaḥ* :- 'The Firm.' He who is firm in all respects, never shaken from His determination. At the same time who never forgets His real nature. While we do forget our real nature. We do The best example is Arjuna who at the beginning of Mahābhārata was disturbed and had forgotten his very nature of a warrior. In the end he had said that he has regained memory (स्मृतिः लब्धा) But the Lord is ever firm.

552. संकर्षणोच्युतः - (M) *Saṅkarṣaṇo-cyutaḥ* :- 'One who attracts and remains unchanged.' At the time of deluge the Lord, like magnet, attracts all the living and non-living beings and He Himself remains firm. Or Sankarṣaṇa is the name of Balrāma, the elder brother of Krishna. His this name is explained in Bhāgavtā as - यदूनामपृथग्भावात् संकर्षणमुशन्त्युत । (Bhā.Pu. X.8.12) He would attract all the Yadavas hence his name would be Saṅkarṣaṇa and Acyuta means firm. See अच्युतः (100) and (318).

553. वरुणः - (M) *Varuṇaḥ* :- 'One who covers'. येनावृतं खं दिवं महीं च (Tait.Up. I.1) 'One who has covered the sky heaven and earth.' The Lord as the sun covers by his rays everything or at the time of evening he contracts His rays. Hence He is known as *Varuṇaḥ*. See - स्वरश्मीना संवरणात् सायंगतः सूर्यः वरुणः - says Ādi Śaṅkarācārya.

In the Veda, Indra, Mitra, Varuṇa, Agni, Suparṇa, Yama or Mātariśvān are the names of one and the same Sat-Truth or Existance. See :-

इन्द्रं मित्रं वरुणमग्निमाहुरथो दिव्यः स सुपर्णो गरुत्मान् ।
एकं सद्विप्रा बहुधा वदत्यग्निं यमं मातरिश्वानमाहुः ॥
- RV. I.164.46

554. वारुणः - (M) *Vāruṇa* :- 'The son of Varuṇah'. There is a story found in Bṛhaddevtā of Śaunaka. Once upon a time the gods Mitra and Varuṇa saw Urvaśi and their semen fell on the pot. Agastya was born from the inside of pot while Vasiṣṭha was born from the outside. Hence He was known as Vāruṇaḥ the son of Varuṇa. The Lord Viṣṇu was born as Vasiṣṭha. Hence He is called here Vāruṇa. The other word adjusted here would be a-vāruṇaḥ - one who is never covered by māyā.

555. वृक्षः - (M) *Vṛkṣaḥ* :- 'The Tree.' The Lord is as firm as tree. He never moves from one place to another Hence he could be called 'the tree' - ever-firm. On the other-side the world is described as a tree having roots upward and branches extending to downward. See - ऊर्ध्वमूलमधः शाखः (*Gītā* XV.1) ऊर्ध्वमूलोऽवाक्शाखः (Katha Up. II.5.1) The Lord Himself manifests as the tree of the world.

556. पुष्करेक्षः - (M) *Puṣkarākṣaḥ* :- 'Having lotus like eyes'. (1) The most beautiful eyes of the Lord are always compared with Lotus. (2) The heart of a being is lotus and the Lord resides there. (3) He who manifests in the Lotus like pure heart of a devotee is also Puṣkarākṣaḥ. This word is poetically used in Viṣṇusahasra-nāma-stotram. See - भजन्ति ये पुष्कराक्ष न ते यान्ति पराभवम् ॥ - V.S. 142. 'Those who worship Lotus-eyed one (i.e. the Lord Viṣṇu) never face defeat in their lives.'

557. महामनाः - (M) *Mahāmanāḥ* :- 'Having great mind.' Just like super computer there is a super-mind and that super-mind is possessed by the Lord and none else. Hence He is one who has great mind. The capacity of the mind of the Lord is beyond imagination

of any human mind. He with only the help of His mind creates as well as un-creates the whole world. See - मनसैव जगत्सृष्टिं संहारं च करोति यः । 'He only by His mind creates and destroys the universe.' Said in Viṣṇupurāṇa according to Śaṅkarācārya.

भगवान् भगहानन्दी वनमाली हलायुधः ।
आदित्यो ज्योतिरादित्यः सहिष्णुर्गतिसत्तमः ॥ ७३ ॥

558. Bhagavān, 559. Bhagahā, 560. Ānandī, 561. Vanamālī, 562. Halāyudhaḥ, 563. Ādityaḥ, 564. Jyotirādityaḥ, 565. Sahiṣṇuḥ, 566. Gati-sattamaḥ.

558. भगवान् - (M) *Bhagavān* :- Bhagavān 'One possessed of six glories' According to V.P. one who has sway, dharma, glory, wealth, knowledge and dispassion in toto at their best is known as Bhagavāna. See

ऐश्वर्यस्य समग्रस्य धर्मस्य यशसः श्रियः ।
ज्ञानवैराग्योश्चैव षण्णां भग इतीरणा ॥
- V.P. VI.5.74.

There is another reading -

ऐश्वर्यस्य समग्रस्य धर्मस्य यशसः श्रियः ।
वैराग्यस्याथ मोक्षस्य षण्णां भग इतीरणा ॥

According to another verse -

उत्पत्तिं प्रलयं चैव भूतानामगतिं गतिम् ।
वेत्ति विद्यामविद्यां च स वाच्यो भगवानिति ॥
- V.P. VI.5.78

'One is called Bhagavān who knows creation, destruction, sustenance or otherwise of the beings and knowledge as well as ignorance.'

In short the Bhagavān is omni-present and omni-scient and capable of doing everything i.e. omni-potent May He, as per His will, grant us weal and welfare in this world.

559. भगहा - (M) *Bhagaha* :- Destroyer of six glories'. The six glories which one described in 558 are destroyed or put to an end by the Lord at the time of deluge. Hence He is also known as Bhagahā (Bhaga means six and Hā means destroys.)

560. आनन्दी - (M) *Ānandī* :- 'Full of Pleasures or Bliss'. Sat=Existence, Cit= Consciousness and Ānandā=Bliss these three are not the qualities of the Lord, but they constitute the very form of the Lord. Just as the heat and light are not the qualities of the Sun but are the very nature of the Sun so He is full of Bliss or pleasure He always bestows pleasures to all who come to seek His shelter. See आनन्दः (526), नन्दनः (527) and नन्दः (528).

561. वनमाली - (M) *Vanamālī* :- 'Adorned by vana-mālā (a garland from forest)'. The Lord, in His incarnation as the Lord Krishna was going regularly in the forest to gaze the cows. His friends were preparing garlands of the flowers available in the forest and adorning Him. Hence He is called vana-mālī. In Bhāgavata Purāṇa we find- स्वमाया वनमालाख्यां नानागुणमयीं दधत् । - *Bhā.Pu.* XII.11.11. 'Wearing to ones own māyā known as vanamālā, full of various qualities'. Here the māyā-illusory power of the Lord is designated as vanamālā and it is said full of flowers in the form of qualities like Sattva, Rajas and Tamas. According to Śaṅkarācārya the Lords has a mālā known as Vajayanti consisted of gross elements like the earth, water, light, wind and sky as well as subtle elements like the word, touch, form, test and smell. The Vaijanti-mālā of the Lord is praised at many places by numerous devotees in various languages.

562. हलायुधः - (M) *Halāyudhaḥ* :- 'Plough-weaponed.' One who has plough as His weapon. According to one opinion Balarāma, the elder brother of the Lord Krishna, was the

eighth incarnation of the Lord Viṣṇu. He was using plough as His weapon. Hence the Lord is called here one who is having plough as His weapon - "The plough-weilder." His another name was संकर्षणः (See 552).

563. आदित्यः - (M) *Ādityaḥ* :- 'The son of Aditi'. The gods were troubled by demon Balī, they went to pray the Lord Viṣṇu. He gave them consolation and he was born as the son of Aditi and Kaśyapa as Vāmana. There in this incarnation He had demanded three steps of the earth from Balī.

564. ज्योतिरादित्यः - (M) *Jyotirādityaḥ* :- 'The lustre of the Sun'. The Sun was the son of Aditi, Hence He is known as Āditya and His lustre illuminating the whole world is the lustre of the Viṣṇu. See -

यदादित्यगतं तेजो जगद्भासयतेऽखिलम् ।
यच्चन्द्रमसि यच्चाग्नौ तत्तेजो विद्धि मामकम् ॥
- *Gītā* XV.12

'The light in the Sun, which illuminates this whole world and which is residing in the moon as well as in the fire. know, that light as Mine.' Let this light of the lord may illuminate our mind also.

565. सहिष्णुः - (M) *Sahiṣṇuḥ* :- 'The Endurer.' He bears or endures all the pains of opposites like cold-heat, pleasure-pain etc. on the other hand Lord is full of mercy and He endures all the sins or vices of all of us who are His children. Just as mother bears the kick of a child in the womb. See -

उत्क्षेपणं गर्भगतस्य पादयोः
किं कल्पते मातुरधोक्षजागसे ।
किमस्तिनास्तिव्यपदेशभूषितं
तवास्ति कुक्षेः कियदप्यनन्तः ॥
- Bhā.Pu. X.14.12

Lord Brahma praises Krishna - 'Does the kicking of a leg by a child in the womb constitute an offence against the mother, O Lord, who are above sense-perceptions ? Is there anything falling either in range of positive or negative terms (in the universe) outside your womb, O infinite ?'

566. गतिसत्तमः - (M) *Gati-sattamaḥ* :- 'The Ultimate Refuge.' The Lord is the ultimate, final or the best refuge of all the creatures of the universe. See - गतिर्भर्ता प्रभुः साक्षी (*Gītā* IX.18) 'The Lord is the refuge, supporter, master, witness' etc. It is also said by the Lord - मामुपेत्य तु कौन्तेय पुनर्जन्म न विद्यते । (*Gītā* VIII.16) 'O the Son of Kunti ! having once attained me there remains no rebirth' (Of any creature in this world). Thus the Lord is the final goal of all and let me attain Him by His grace only as we know this is कृपासाध्य attained by grace and not क्रिया साध्य-obtained by any action on the part of a poor creature like me.

सुधन्वा खण्डपरशुर्दारुणो द्रविणप्रदः ।
दिवःस्पृक् सर्वदृग्व्यासो वाचस्पतिरयोनिजः ॥ ७४ ॥

567. Sudhanvā, 568. Khaṇḍa-Paraśuḥ, 569. Dāruṇaḥ, 570. Draviṇa-pradaḥ, 571. Divaḥ-spṛk, 572. Sarva-dṛk-vyāsaḥ, 573. Vācaspatira-yonijaḥ.

567. सुधन्वा - (M) *Sudhanvā* :- 'Weilder of the Best Bow'. All our gods are having weilding weapons to suggest to fight out successfully with enemy. At times their weapons bear special names full of suggestions. The name of the bow of the Lord Viṣṇu is Sārṅga. This is the best bow only because its weilder is never defeated by any one at any time at any place. Hence the Lord is Sudhanvā=the weilder of the best bow. According to Bhāgavata Purāṇa His

bow bears the form of Kāla (The Time) कालरूपं धनु: शार्ङ्गम् (*Bhā.Pu.* XII.11.15). Ādi Śaṅkarācārya believes that the bow of the Lord is of sense organs.

568. खण्डपरशु: - (M) Or अखण्डपरशु: - (M) *Khaṇḍa-Paraśuḥ* or *Akhaṇḍa-Paraśuḥ* :- (1) The Lord had used Parśuḥ an axe as a weapon in His incarnation as Paraśurāma where he has annihilated kṣatriyas from the earth for twenty one times. (2) His parśu (axe) was always akhaṇḍa - never broken. This weapon was so mighty, powerful and sturdy that it was never broken even though He had utilized it on numerous occasions. Hence the Lord is designated here as Akhaṇḍa-Paraśuḥ=one whose Paraśu (axe) is never broken.

569. दारुण: - (M) *Dāruṇaḥ* :- 'Terrible, Unbearable'. The Lord Viṣṇu is terrible or merciless at the time of war. For Him no one is lovable or none is hated. Infact all are equal. All are His children. All are His creation. But when the question of the protection of righteousness and annihilation of unrighteousness arises He becomes merciless and even horrible to that extent that He proves unbearable for the mighty enemies possesed of demoniac qualities.

570. द्रविणप्रद: - (M) *Draviṇa-pradaḥ* :- 'Bestower of wealth'. The Lord is always merciful to His devotees. He bestows various types of wealth to them. In the *Gītā* the four types of devotees are narrated. (1) आर्त-Miserable, (2) जिज्ञासु-one who is desirous of knowledge, (3) अर्थार्थी-desirous of wealth and (4) ज्ञानी-a person who adores the Lord with knowledge. Here Lord is said to be the bestower of the wealth with special reference to अर्थार्थी. Dhruva was such a devotee and the Lord has given to him the whole kingdom of the earth and a permanently unshakable place in the firmament. See - ददासि रत्नं द्रविणं च दाशुषे । (RV. I.94.14) 'you are giving jewels and money to one, who donates !'

571. दिव:स्पृक् - (M) *Divaḥ-spṛk* :- 'Touching the sky.' We come across the description of Viśva-rūpa of the Lord in the *Gītā*, where it is said that His form was extended upto the sky, नभ:स्पृशं दीप्तमेनकवर्णं (the *Gītā* XI.24) 'Touching the sky, illuminating, and having various hues blazing.' This reveals the unpreceedented glory of the Lord.

572. सर्वदृक्-व्यास: - (M) *Sarva-dṛk-vyāsaḥ* :- 'Vyāsa-the all-perceiver.' (1) The Lord is capable to see each and every thing hence He is all-perceiver and the expansion of knowledge is only possible by His grace. Hence He is vyāsa also. (2) It could also mean Maharṣi Vyāsa the writer of Mahābhāratā and eighteen Purāṇas. This Vyāsa was the incarnation of the Lord and Mahābhāratā, his creation is an encyclo-paedia of Hinduism. It is said there - यदिहास्ति तदन्यत्र यन्नेहास्ति न कुत्रचित् - 'Whatever is here is also elsewhere and whatever is not here is nowhere.' In one prayer Vyāsa is called विशालबुद्धि: - having extensive intelligence (capable of encompassing enormous knowledge). See - कृष्ण: (550).

573. वाचस्पतिरयोनिज: - (M) *Vācaspatira-yonijaḥ* :- 'Unborn master of the speech'. Vācaspati means the master (pati) of the speech (vāch) while He is not born at all. Hence He is a-yoni-jaḥ - unborn. No one has given birth to the Lord. He is the causeless cause of the universe. While He is the master of speech. Bhagavad-*Gītā* conforms this doubtlessly.

त्रिसामा सामगः साम निर्वाणं भेषजं भिषक् ।
संन्यासकृच्छमः शान्तो निष्ठा शान्तिः परायणम् ॥ ७५ ॥

574. Trisāmā, 575. Sāmagaḥ, 576. Sāma, 577. Nirvāṇam, 578. Bheṣajam, 579. Bhiṣak, 580. Samnyāsa-kṛt, 581. Śamaḥ, 582. Śāntaḥ, 583. Niṣṭhā, 584. Śāntiḥ, 585. Parāyaṇam.

574. त्रिसामा - (M) *Trisāmā* :- 'Glorified by three sāmas.' There are four vedas and Sāma veda is one of them. The various Sāmas are there. Where a mantra is systematically adopted for singing it is known as sāma. गीतिषु सामाख्या । Jaimini Mīmānsā Sūtra II.1.36. The Lord is praised and sung in three types of such sāmas. बहद्, रथन्तर and वामदेव्य Hence He is called त्रिसाम.

575. सामगः - (M) *Sāmagaḥ* :- 'One who sings sāma.' The Lord sings the sāma with delight. Hence He is known as Sāmagah-one who sings sāma. Upaniṣad says 'एतत् साम गायन् आस्ते । - Tait.Up. III.10.5. He, the Brahman, is singing sāma.'

576. सामः - (M) *Sāma* :- Sāma (veda). The Lord Himself has declared in the *Gītā* - वेदानां सामवेदोऽस्मि । (*Gītā* X.24) I am the sāmaveda among vedas.' The importance of sāma is recognised to that extent that no yajña-sacrifice could be performed without sāma. नासाम यज्ञो भवति । According to Bṛhaddevata of Śaunakamuni सामानि यो वेद स वेद तत्त्वम् (Br.De. VIII.130) 'He who knows the sāma knows the essence of the veda.'

577. निर्वाणम् - (N) *Nirvāṇam* :- 'Liberation'. The Lord is the cause of the liberation of all sin-less people. Hence He is called Nirvāṇam - liberation. In the state of nirvāṇa there is no misery but only the eternal bliss exists. The Lord is free from all miseries and His very form is consisting of 'Bliss' (आनन्दम्) Hence He is called nirvāṇam. Let He bestow such nirvāṇa to all of us.

578. भेषजम् - (N) *Bheṣajam* :- 'The Medicine'. To be born again and again in this world is the greatest disease. The best medicine to overcome this Saṁsāra - disease is to seek the Lord who is as never failing medicine for such saṁsāra.

579. भिषक् - (M) *Bhiṣak* :- 'The Physician'. The Lord is said भवरोगवैद्यः - a physician of the disease of this world. Or when the churning of the ocean for nector took place the Lord emerged from it in the incarnation of Dhanvantari - the physician. This was His 12th incarnation धान्वन्तरं द्वादशम् । - Bhā.Pu. I.3.17. Hence He is called 'The Physician'. Also see - भिषक्तमं त्वा भिषजां शृणोमि । (RV. II.33.4) 'I hear about you as the best physician among physicians.'

580. संन्यासकृत् - (M) *Samnyāsa-kṛt* :- 'The creator of samnyāsa-the forth stage of life'. In ancient India the life was divided among four stages (Āśramas) (1) Brahmacarya, (2) Gṛhastha, (3) Vānaprastha, and (4) Samnyāsa. All the Varṇas and Āśramas were created by the Lord Himself. Hence he is called the creator of Samnyāsa.

581. शमः - (M) *Śamaḥ* :- 'The calm'. Śamaḥ means the calm or to control all the sense organs is the first and foremost duty of a Samnyāsi. Ādi Śaṅkarācārya has quoted -

यतीनां प्रशमो धर्मो नियमो वनवासिनाम् ।
दानमेव गृहस्थानां शुश्रूषा ब्रह्मचारिणाम् ॥

'Perfect calmness is the duty of a samnyāsi, restraint is of forest-dwellers, donation is of house-holders and service is the duty of Brahmacāris.'

582. शान्तः - (M) *Śāntaḥ* :- 'The quiet'. All most all the souls in the world are far away from being quiet. They are in one way or other always suffering and hence they are restless,

agitated, facing tension and so ultimately unhappy while the Lord is always 'quiet' never disturbed by any external or internal agency. Who attains quiteness ? The *Gītā* says -

विहाय कामान् सर्वान् पुमांश्चरति निःस्पृहः ।
निर्ममो निरहंकारः स शान्तिमधिगच्छति ॥

- *Gītā* II.71

'He who abandoning all desires, likes and acts, who has no "I" or "Mine", free from expectations, attachment and egoism, attains the peace.'

583. निष्ठा - (F) *Niṣṭhā* :- 'The Abode of all in deluge'. When the whole world merges at the time of deluge (प्रलय) all the beings rest in Him. (प्रलये नितरां तिष्ठन्ति भूतानि इति निष्ठा) Hence the Lord is called niṣṭhā-the abode.' Or the Lord is such a place where all can rest without any hesitation.

584. शान्तिः - (F) *Śāntiḥ* :- 'The Peace'. The annihilation of all sorts of ignorance (अविद्या) is known as Śāntiḥ-peace. The Lord is always free from such nescience. Hence He is called 'The Peace'. To aatain such Lord, whose very form is the peace, one has to attain 'peace' in the life. How ? The answer lies in *Gītā* -

आपूर्यमाणमचलप्रतिष्ठं
समुद्रमापः प्रविशन्ति यद्वत् ।
तद्वत्कामा यं प्रविशन्ति सर्वे
स शान्तिमाप्नोति न कामकामी ॥

- *Gītā* II.70

'(Only) he attains peace, in whom all the desires flow as do rivers into the sea which is being filled with water on all sides; yet remains undisturbed. But he who hankers after desires does not attain peace.'

Give up desires and gain peace. This is the message of such discussions.

585. परायणम् - (N) *Parāyaṇam* :- 'The Supreme Place'. Para means the best, the supreme and ayanam means the place to go, the goal. The Lord is the 'Supreme place or goal' for all the beings as after attaining Him one has not to return to this fickle and miserable world. Once you attain Him nothing remains to be attained in the life. Hence the Lord is final and the best goal.

शुभाङ्गः शान्तिदः स्रष्टा कुमुदः कुवलेशयः ।
गोहितो गोपतिर्गोप्ता वृषभाक्षो वृषप्रियः ॥ ७६ ॥

586. Śubhāṅgaḥ, 587. Śāntidaḥ, 588, Sraṣṭā, 589. Kumudaḥ, 590. Kuvaleśayaḥ, 591. Gohitaḥ, 592. Gopatiḥ, 593. Goptā, 594. Vṛṣabhākṣaḥ, 595. Vṛṣapriyaḥ.

586. शुभाङ्गः - (M) *Śubhāṅgaḥ* (Also 782) :- 'Having beautiful limbs.' The Lord has limbs which are beautiful in all respects. His eyes, mouth, face, two hands, two legs and a navel all these are normally compared with a lotus which is beautiful, attractive, charming, eye-catching and pious too.

587. शान्तिदः - (M) Śāntidaḥ :- 'The Giver of Peace'. The Lord gives peace to all who come to Him or even mentally seek His shelter. In the *Gītā* a specific advice is given -

त्वमेव शरणं गच्छ सर्वभावेन भारत ।
तत्प्रसादात्परां शान्तिं स्थानं प्राप्स्यसि शाश्वतम् ॥

- *Gītā* XVIII.62

'Seek His shelter alone, O Bhārata ! with all your being. By His grace you shall attain supreme peace and eternal abode.'

The royal road to peace leads to the Lord alone.

588. स्रष्टा - (M) Sraṣṭā :- 'The Creator'. He is the creator and the destroyer of this universe. See -

सर्वभूतानि कौन्तेय प्रकृतिं यान्ति मामिकाम् ।
कल्पक्षये पुनस्तानि कल्पादौ विसृजाम्यहम् ॥
- *Gītā* IX.7

'O son of Kunti ! All beings return into My divine nature at the end of a kalpa = in the lapse of the cycle and at the beginning of the kalpa = cycle again I loose them forth.'

He is the greatest creator, and the annahilator of all the creations in the world.

589. कुमुदः - (M) *Kumudaḥ* :- 'Rajoicer in the Earth.' 'Ku' means the earth and 'mudah' one who rejoices (मुद्मोदति - means 'He rejoices'.) The Lord has pervaded the whole earth, so whenever and wherever there is any moment of rejoice, pleasure, happiness or bliss He is there. Or whenever He incarnates Himself on the earth the cloud of bliss covers the whole earth. Krishna's incarnation is the best example. In Gopī-gīta of Bhāgavata-purāṇa the very first line runs as जयति तेऽधिकं जन्मना व्रजः - 'the whole of Vraja enjoys the best of victory by your birth here.'

590. कुवलेशयः - (M) *Kuvaleśayaḥ* :- 'Sleeping in the water.' (1) Ku means the earth and vala means one which surrounds (the earth) i.e. water and śayaḥ means one who sleeps. Thus one who sleeps in water which surrounds the earth is the meaning of this word. The Lord sleeps in the midst of the ocean is a wellknown fact. Or the heart of a devotee is like a lotus and the Lord sleeps there. (2) Ku means the earth and Kuvala means the one who resides in the hole of the earth i.e. serpent and one who sleeps on the serpent i.e. the Lord Viṣnu शान्ताकारं भुजगशयनम् is very wellknown. There is a beautiful verse in Sanskrit -

एका भार्या प्रकृतिमुखरा चञ्चला च द्वितीया
पुत्रस्त्वेको भुवनविजयी मन्मथो दुर्निवारः ।
शेषः शय्या शयनमुदधौ वाहनं पन्नगारिः
स्मारं स्मारं स्वगृहचरितं दारुभूतो मुरारिः ॥

Once upon a time a poet devotee went to Jagannathpuri. There he saw the shrine of the Lord made of the wood. He suddenly burst out - 'The Lord has one wife, (viz. Sarasvati) but by nature she is a chatter-box, and the second (Laksmī) is unsteady, he has only one son capable to conquer all the worlds yet uncontrolable, the bed is śeṣanāga (a serpent) sleeping in the ocean and has Garuda as vehicle, thus contemplating on the condition of his own home and family the Lord became of wood.

591. गोहितः - (M) *Gohitaḥ* :- 'Doer of the welfare of cows'. (1) In His incarnation as Krishna the Lord has looked after cows in the best possible manner. (2) In Sanskrit the another meaning of the word 'go' is senses. He is always looking after the weal and welfare of the senses. (3) He had held Govardhan mountain for the protection of cows. Hence He is Gohitah.

592. गोपतिः - (M) *Gopatiḥ* :- 'The Master of the earth' or 'The Protector of the earth'. One meaning of the word 'go' is the earth and the Lord protects the earth. So He is the Master of the earth. He has incarnated as Varaha boar to protect the earth from the tormentation of demons.

593. गोप्ता - (M) *Goptā* :- 'The Protector'. The Lord is the protector of all in the world. We feel that doctor cures us or medicines protects us from diseases. But in many cases we have noticed that the same doctor and the same medicine are utilized yet the person has not servived. So the real protector is god. someone has said 'God cures and a doctor charges the fees.' In the Veda a seer praises the Lord Agni - अग्निर्मा गोप्ता परिपातु विश्वतः (AV. XVII. 1.30) 'Lord Agni, the protector, may protect us from all the sides'. Also see -

त्वमव्ययः शाश्वत धर्मगोप्ता
सनातनस्त्वं पुरुषो मतो मे । - *Gītā* XI.18

'You are the Imperishable guardian of the eternal Dharma, In my opinion you are the Primal Person.'

594. वृषभाक्षः - (M) *Vṛṣabhākṣaḥ* :- 'One whose eyes bestow all desired objects.' Vṛṣaḥ means one who showers (वर्षति) i.e. bestows desired objects and akṣaḥ means eyes. Thus the eyes of the Lord are such that they shower desired objects upon His devotees. (2) Vṛṣaḥ means Dharma and the eyes of the Lord are always full of Dharma. See - वृषो हि भगवान् धर्मः स्मृतो लोकेषु भारत । - Mahā.Shanti. 342.88

'O Bharata ! It is said in the world that Vṛṣa is the Lord Dharma.'

See :- त्वमग्ने वृषभः पुष्टिवर्धनः । - RV. I.31.5

'O Agni ! you are the bestower of desires and you are increasing the nourishments.'

595. वृषप्रियः - (M) *Vṛṣapriyaḥ* :- 'The Lover of Dharma'. Vṛṣaḥ means Dharma (See 554) and the Lord loves Dharma. Hence He is known as Vṛṣa-priyaḥ. Or it may be said that the Lord Himself is Dharma (See 403) and this Lord in the form of Dharma is loved by the people. Hence He is known as Vṛṣaḥ-priyaḥ. He never fails in observing Dharma as He loves Dharma.

अनिवर्ती निवृत्तात्मा संक्षेप्ता क्षेमकृच्छिवः ।
श्रीवत्सवक्षाः श्रीवासः श्रीपतिः श्रीमतां वरः ॥ ७७ ॥

596. Anivartī, 597. Nivṛttātmā, 598. Saṁkṣepta, 599. Kṣemakṛt, 600. Śivaḥ, 601. Śrī-vatsa-vakṣāḥ, 602. Śrī-vāsaḥ, 603. Śrīpatiḥ, 604. Śrimatām Varaḥ.

596. अनिवर्ती - (M) *Anivartī* :- 'Not retreading'. The Lord has faced not one but numerous wars against demons in His various incarnations but He has never run away from any one. He knows no retreat. Such a word is not there in His dictionary. Hence he is rightly called Anirvartī.

597. निवृत्तात्मा - (M) *Nivṛttātmā* :- Retired from all worldly matters' He has no desire for the fruits of any action and no action binds Him. He is always retired from all the worldly desires, actions and the fruits thereof. See :-

न मां कर्माणि लिम्पन्ति न मे कर्मफले स्पृहा ।
- *Gītā* IV.14

'Actions do not bind me as I do not have any desire for the fruits of actions.'

598. संक्षेप्ता - (M) *Saṁkṣepta* :- 'One who contracts'. The Lord expands the whole world like a spider and at the time of deluge He contracts whatever He has expanded in His own-self.

599. क्षेमकृत् - (M) *Kṣemakṛt* :- 'The creator of welfare'. The Lord is always benevolent. He has a vow to make His creation happy. He always looks for the weal and welfare of the whole universe. In the *Gītā* He has said योगक्षेमं वहाम्यहम् (*Gītā* IX.22) 'I give what they do not have and I preserve what they already have.'

600. शिवः - (M) *Śivaḥ* :- 'Auspicious'. The Lord Viṣṇu is always auspicious. He has always done good to others, even to His enemies. Those who have even tried to give Him poison (e.g: Pūtanā) He, out of mercy bestowed upon her summum bonum. See -

अहो बकी यं स्तनकालकूटं
जिघांसयापाययदप्यसाध्वी ।
लेभे गतिं धात्र्युचितां ततोऽन्यं
कं वा दयालुं शरणं व्रजेम ॥
- *Bhā.Pu.* III.3.23

'Oh, even the impious woman, Pūtanā,

who sucked Him (Lord Krishna) at her breast, which was full of deadly poison with an intention to kill, got from Him the destiny worthy for a mother. Is there any one so merciful, whom we should resort for protection, other than Him ?'

As He is merciful so is He auspicious for all. The world Śiva is normally used for *Mahādeva*. But Here it is utilized for the Lord Viṣṇu. It is to suggest that there is no distinction between these two great gods. Only the illiterate and ignorant quarrel on this matter.

601. श्रीवत्सवक्षाः - (M) *Śrī-vatsa-vakṣāh* :- 'One having mark of Śrī-vatsa on the chest'. Once upon a time sages wanted to know who is great among the three great gods viz. Brahmā, Viṣṇu and Śiva. The seer Bhṛgu was deputed to find out this. First he went to the court of Brahmā but he had not praised Him. So He became angry. Then he went to Kailasa. The Lord Śiva came to receive him, but he stepped back and the Lord Śiva became angry. Lastly he reached Viṣṇu. He was lying on the bed of a serpent and Lakṣmī was sitting at His feet. Bhṛgu gave a kick in His chest. Instead of being angry the Lord Viṣṇu stood up and said, 'Your leg is very soft and delicate while my chest is very hard. Hope you are not injured.' Bhṛgu gave Him first number. The Lord Viṣṇu then forever bore the sign of the kick of the leg of Bhṛgu on His chest. Hence He is called Śrī-vatsa-āṅkaḥ or Śrī-vatsa-vakṣāḥ. The complete story occurs in the 89th chapter of the Xth Skandha of Bhāgavata Purāṇa.

602. श्रीवासः - (M) *Śrī-vāsaḥ* :- 'The Abode of Lakṣmī'. Lakṣmī or the Goddess of wealth is very fickle. She always keeps moving. She is hardly steady. She moves from person to person. But being attracted by the powess and greatness of the Lord Viṣṇu she resides with Him forever and that too steadily. Hence the Lord is called 'the Abode of Lakṣmī.'

603. श्रीपतिः - (M) *Śrīpatiḥ* :- 'The Lord of Lakṣmī'. At the time of the churning of the ocean fourteen jewels emerged one by one. When Lakṣmī came out of the ocean, allmost all were ready to marry her. A svayaṁvara was arranged and Lakṣmī choose the Lord Viṣṇu as her Husband. From that day Viṣṇu is 'the Lord of Lakṣmī'.

604. श्रीमतां वरः - (M) *Śrimatām Varaḥ* :- According to Ādi Śaṅkarācārya Śrī means the Rca, Sāma and Yajus - the three types of mantras are Śri. And the Lord is the best among those who are having such type of Śrī in the form of the Vedic mantras. He quotes from the veda - 'ऋचः सामानि यजूंषि सा हि श्रीरमृता सताम्' (Tait.Brā. I.2.1) Rca, Sāma and Yajus these three are the immortal Śrī of the sages.'

श्रीदः श्रीशः श्रीनिवासः श्रीनिधिः श्रीविभावनः ।
श्रीधरः श्रीकरः श्रेयः श्रीमाँल्लोकत्रयाश्रय ॥ ७८ ॥

605. Śrī-daḥ, 606. Śrīśaḥ, 607. Śrī-nivāsaḥ, 608. Śrī-nidhiḥ, 609. Śrī-Vibhavanaḥ, 610. Śrī-dharaḥ, 611. Śrīkaraḥ, 612. Śreyaḥ, 613. Śrīmān, 614. Loka-trayā-śrayaḥ.

605. श्रीदः - (M) *Śrī-daḥ* :- 'The Giver of Śrī'. The Lord is very kind. He who prays Him even for Śrī, He gives them. When He gives the Śrī, that becomes permanent and fetches for the devotee an immortal glory. The example of Dhruva is wellknown. So he is called the Giver or the Bestower of Śrī, the Śrī which never dies, never decays. Let the Lord bestow such imperishable Śrī to all His devotees, who seek and need such Śrī.

606. श्रीशः - (M) *Śrīśaḥ* :- The Master of Śrī. He has married Śrī. So He is the Master of Śrī. See - श्रीपतिः (603).

607. श्रीनिवासः - (M) *Śrī-nivāsaḥ* (Also 183) :- 'The Abode of Śrī'. Śrī or the Goddess of Glory has married Lord Viṣṇu. Hence she always stays with Him. Hence the Lord is called the Abode of Śrī. See - श्रीवासः (602).

608. श्रीनिधिः - (M) *Śrī-nidhiḥ* :- 'The Treasure-house of Śrī'. The Lord is an abode of Śrī. The Lord is the Treasure-house of Śrī. He is an inexhaustible treasure of Śrī because right from the dawn of creation He has bestowed upon His devotees Śrī in abundance and yet it has not exhausted.

609. श्रीविभावनः - (M) *Śrī-Vibhāvanaḥ* :- 'The Distributor of Śrī.' The Lord gives the wealth to all according to their actions in this world. Hence He is called the Distributor of Śrī - the wealth. See -

राम झरोखे बैठ कर सबका मुजरा लेत ।
जैसी जिनकी चाकरी वैसा ही फल देत ॥

610. श्रीधरः - (M) *Śrī-dharaḥ* :- 'One who carries Śrī'. Śrī is the mother of all the creatures and the Lord always carries her on His chest. See - वक्षःश्रियैकरमणम् (*Bhā.Pu.* X.29.39)

611. श्रीकरः - (M) *Śrīkaraḥ* :- 'Doer of welfare'. (1) Here the word Śrī means welfare. The Lord is always engaged in doing good or welfare of His devotees. At times an incurable disease or poverty may come to His devotee. But according to the Lord Himself it is His grace. See - निर्धनता महाव्याधिः मद् अनुग्रहकारणम् - 'Even poverty or great disease is because of my grace.' Whatever He does for His devotee is always for His welfare. (2) Wherever the Lord steps in the glory starts spreading there without any distinction. See - जयति तेऽधिकं जन्मना व्रजः श्रयत इन्दिरा शश्वदत्र हि । - *Bhā.Pu.* X.31.1. 'The Vraja shines all the more brightly by your birth because Lakṣmī constantly dwells here.'

612. श्रेयः - (M) *Śreyaḥ* :- 'The Best'. One which is always beneficial. There are two things in the world which come to a person invariably. (1) श्रेयः - means what I aught to do by which I may lead myself upto the liberation, the final goal. (2) प्रेयः - What I like to do by which I may bind myself to this world. See - श्रेयश्च प्रेयश्च मनुष्यमेतः । (Katha Up. II.2) Out of these two the wise man prefers श्रेयः to प्रेयः and leads his life upto salvation. Lord is श्रेयः the best course in life which successfully leads to *summum bonum*.

613. श्रीमान् - (M) *Śrīmān* :- 'Full of Glory'. See - श्रीवासः (602), श्रीपतिः (603), श्रीदः (604), श्रीशः (605), श्रीधरः (610) etc. The Lord is always full of Glory.

614. लोकत्रयाश्रयः - (M) *Loka-trayāśrayaḥ* :- 'The shelter of the three worlds'. The Lord is the shelter for all the three worlds as He has created them, He sustains them and He, when the time comes, absorbs them.

स्वक्षः स्वङ्गः शतानन्दो नन्दिर्ज्योतिर्गणेश्वरः ।
विजितात्माविधेयात्मा सत्कीर्तिश्छिन्नसंशयः ॥ ७९ ॥

615. Svakṣaḥ, 616. Svaṅgaḥ, 617. Śatānandaḥ, 618. Nandiḥ, 619. Jyotir-gaṇeśva-raḥ, 620. Vijitatma, 621. Vidheyātmā, 622. Sat-Kīrtiḥ, 623. Chinnasaṁśayaḥ.

615. स्वक्षः - (M) *Svakṣaḥ* :- 'Having beautiful eyes'. सु शोभने अक्षिणी अस्य - He who has beautiful eyes is Svakṣaḥ. The eyes of the Lord are physically beautiful, but they are full of mercy, grace, love etc. Hence they are the most beautiful. They are often compared with a lotus.

616. स्वङ्गः - (M) *Svaṅgaḥ* :- 'Having beautiful limbs' It is not enough to say that the Lord Viṣṇu has beautiful eyes. He has beautiful (सु) limbs (अङ्गः) also. If a person meditates upon His lotus like feet he or she obtains peace and if a person meditates on His face he or she finds eternal bliss. Thus all His limbs are beautiful, graceful and bestowing benevolence.

617. शतानन्दः - (M) *Śatānandaḥ* :- 'Having immeasurable bliss'. The word Śata stands in Sanskrit not only for hundred but it also suggests the sense of many, innumerable, immeasurable and Ānand means bliss. The Lord is the real treasure of bliss, happiness and pleasure. The happiness or bliss which a person enjoys in this world is just a part of His bliss. See एतस्यैवानन्दस्य अन्यानि भूतानि मात्रामुपजीवन्ति । (Br.Up. IV.3.32) 'All other creatures enjoy only the part of the bliss of this (Brahman).'

618. नन्दिः - (M) *Nandiḥ* :- 'Full of bliss'. Nandaḥ means bliss or pleasure and he who has such nandaḥ is known as nandiḥ. It is needless to say that the Lord is nothing but the bliss embodied. See आनन्दः (526), नन्दनः (527) and नन्दः (528) or आनन्दं आत्मा-Tait.Up. II.5.

619. ज्योतिर्गणेश्वरः - (M) *Jyotir-gaṇeśvaraḥ* :- 'The Lord of the group of Luminaries'. The lustre which is there in the Sun or Moon or the Fire is the lustre of the Lord Viṣṇu. See :-

यदादित्यगतं तेजो जगद्भासयतेऽखिलम् ।
यच्चन्द्रमसि यच्चाग्नौ तत्तेजो विद्धि मामकम् ॥

- *Gītā* XV.12

'The lustre, radiating in the Sun which illuminates this whole world, that which is in the moon and in the Fire, know that lustre as mine.'

Even in the *Upaniṣad* it is said - तमेव भान्तमनुभाति सर्वं तस्य भासा सर्वमिदं विभाति । (Katha Up. II.2.15) 'When only He shines all else shine, this whole world is luminious by His lustre.' So the Lord is the light of all lights.

620. विजितात्मा - (M) *Vijitātmā* :- 'One who has conquered one's own self'. It is easy to defeat external enemies but difficult to conquer one's own self i.e. mind. It is said एके जितं जितं सर्वम् - 'If you conquer one (i.e. your self) you have conquered all.' The bravest persons in the life are defeated at the hands of their internal enemies like Kāma, Krodha etc. But the Lord has successfully conquered them all.

621. विधेयात्मा - (M) *Vidheyātmā* :- 'One who holds one's own self'. The root dhā stands for 'to hold' or 'to nourish' (डुधाञ् धारणपोषणयोः) The Lord has successfully held or controlled one's own self. This meaning coincides with the former no. 620. Some desolve here as अविधेयात्मा (M) *avidheyātmā* - whose self cannot be controlled or held by anyone else. He is above all the rites and rituals or even scripture. See निस्त्रैगुण्ये पथि विचरतः को विधिः को निषेधः - He, who moves on the path, free from three guṇas, where is any injunction to follow or an ordain not to follow ?' He is totally free from such injunction as to 'do this' or 'not to do this.' The Lord is always above such positive or negative injunctions.

622. सत्कीर्तिः - (M) *Sat-Kīrtiḥ* :- 'One who possesses stainless fame.' He is Bhagavan - possessed of six types of glories. See भगवान् (558). There Yasah i.e. fame is included. The Lord not only is the absolute master of fame but his fame is pure, blameless or stainless. People do possess name but at times bad-name. While the Lord's name and fame are absolutely pure. His fame gives pleasure to the rest of the world. See - स्थाने हृषीकेश तव प्रकीर्त्या जगत्प्रहृष्यत्यनुरज्यते च । (*Gītā* XI.36) 'O Hṛṣīkeśa ! it is fitting for the world to rejoice and delight in your pious fame.'

623. छिन्नसंशयः - (M) *Chhinnasaṁśayaḥ* :-

'Whose doubts have disappeared.' The Lord knows everything as He is omni-scient. Hence no doubt remains for anything in the world for him or He is the only one who can dispell the doubts of anybody in this world. See -

एतन्मे संशयं कृष्ण छेत्तुमर्हस्यशेषत: ।
त्वदन्य: संशयस्यास्य छेत्ता नह्युपपद्यते ॥

Gītā VI.39

O Krishna ! You behove to dispel this doubt of mine completely for there is none else than your-self who can destroy it.

So the Lord Viṣṇu is the greatest authority to dispel any doubt of any person in this world. We pray Him to dispel all our doubts and lead us to perfect bliss.

उदीर्ण: सर्वतश्चक्षुरनीश: शाश्वतस्थिर: ।
भूशयो भूषणो भूतिर्विशोक: शोकनाशन: ॥ ८० ॥

624. Udirṇa, 625. Sarvataś-cakṣuḥ, 626. Anīśaḥ, 627. Śāśvata-sthiraḥ, 628. Bhūśayaḥ, 629. Bhūṣaṇaḥ, 630. Bhūtiḥ, 631. Viśokaḥ, 632. Śoka-nāśanaḥ.

624. उदीर्ण: - (M) *Udirṇa* :- 'The Transcendent'. The Lord transcends all, He is above all. He is free from limits, above all changes and never bound by any one. He is more superior to all in strength, action or achievements. No one can equal Him. Hence He transcend all.

625. सर्वतश्चक्षु: - (M) *Sarvataś-cakṣuḥ* :- 'Having eyes everywhere.' Veda saya -

विश्वतश्चक्षुरुत विश्वतो मुखो
विश्वतो बाहुरुत विश्वतस्पात् ।

- RV. X.81.3

'He is having eyes everywhere, face everywhere, hands and legs spread everywhere.' In fact, all the creatures of the universe are not other than He. He is the cause and all others are effect. We know in cause and effect relationship the cause pervades the effect. So the Lord is everywhere. So His eyes are everywhere. So He sees everything. One should be careful while doing anything even in private or lonely place thinking that nobody sees. But mind well the Lord's eyes are everywhere and He sees everything.

626. अनीश: - (M) *Anīśaḥ* :- 'No one is His Lord' 'One without Lord'. न विद्यते ईश इति अनीश । The Lord Viṣṇu is the ruler or the Lord of all while there is none to rule over Him. Hence He is called 'one without Lord.' See न तस्य ईशे कश्चन । (Nārā.Up. 2) 'There is no one to rule over Him.' Let the Lord of lords rule over us and lead us from darkness to light, from vices to virtues, from saṁsāra to sarveśvara.

627. शाश्वतस्थिर: - (M) *Śāśvata-sthiraḥ* :- 'Permanent and steady'. The world and all the objects of the world are impermanent. They undergo either a change or modification every moment. In fact everything in this changing world is rushing towards death or decay. Hence none is permanent, none is steady. But the Lord is above all the changes, modifications, decay or death.

628. भूशय: - (M) *Bhūśayaḥ* :- 'Sleeping on the earth'. (1) When the Lord Rāma wanted to please the ocean as He wanted to reach Lanka alongwith His army, He slept on the bare land and observed fast etc. So, according to Ādi Śaṅkarācārya, Lord is called here one sleeping on the earth. (2) भू: शेते अस्मिन् - The earth rests in Him is Bhūśayaḥ. At the time of deluge the whole earth along with all the creatures rests in the Lord.

629. भूषण: - (M) *Bhūṣaṇaḥ* :- 'One who

adorns'. The Lord is an ornament of the whole world. Wherever you see any one adorned, do regard it as the grace of the god. Beauty, as it is defined by some wise person, is the special mark of god. One child seems more attractive in midst of thousand children or a rose attracts the mind of a person more than any other flower does. Why ? It is the grace of god which adorns anything. No beauty can exist against the will of the Lord.

630. भूतिः - (M) *Bhūtiḥ* :- 'Existence', 'Glory'. (1) भूतिः भवनम् सत्ता Bhūti means Existence. The Lord is the Sat-existence, *Cit* = consciousness and *Ānanda* = Bliss (सत् चित् आनन्दः) (2) भूति stands for 'glory' also. wherever you find any glory, know it as born out of the grace of god. See :-

यद्यद्विभूतिमत्सत्वं श्रीमदूर्जितमेव वा ।
तत्तदेवावगच्छ त्वं मम तेजोंऽशसंभवम् ॥

- *Gītā* X.41

'Whatever that is splendourous, prosperous and powerful, know that to have emerged from the spark of My glory.'

The Lord has specifically declared in *Gītā*, 'Whatever beautiful and glorious creature thou seest in the world, whatever being is mighty and forceful (among men and above man and below him), know to be a very splendour, light, and energy of Me and born of a potent portion and intense power of My existence.'

631. विशोकः - (M) *Viśokaḥ* :- 'One without sorrow.' Sorrow, grief, fear etc. are the vices originated due to ignorance. But one who has realized the Highest Reality, for him they never exist तत्र को मोहः कः शोक एकत्वमनुपश्यतः । (Isa.Up. 7) 'Where is the temptation or where is the sorrow for one who sees oneness ?' Thus one who knows the Lord has not to face sorrow because the Lord is always free from sorrow, grief or fear. See - अशोकः (336).

632. शोकनाशनः - (M) *Śoka-nāśanaḥ* :- 'The destroyer of grief'. Anyone who seeks the shelter of the Lord Viṣṇu becomes free from sins and has not to feel sorrow. Grief always disappears in the presence of the grace of god. See - How the Lord promises -

सर्वधर्मान्परित्यज्य मामेकं शरणं व्रज ।
अहं त्वा सर्वपापेभ्यो मोक्षयिष्यामि मा शुचः ॥

- *Gītā* XVIII.66

'Abandoning all Dharmas, come to my reuge. I will liberate you from all sins; grieve not.' Thus the Lord is the destroyer of grief of His devotees. May this supreme one subside our sorrows forever.

अर्चिष्मानर्चितः कुम्भो विशुद्धात्मा विशोधनः ।
अनिरुद्धोऽप्रतिरथः प्रद्युम्नोऽमितविक्रमः ॥ ९१ ॥

633. Arciṣmān, 634. Arcitaḥ, 635. Kumbhaḥ, 636. Viśuddhātmā, 637. Viśodhanaḥ, 638. Aniruddhaḥ, 639. Apratirathaḥ, 640. Pradyumnaḥ, 641. Amitavikramaḥ.

633. अर्चिष्मान् - (M) *Arciṣmān* :- 'The Effulgent'. The Lord is the light of all lightening agents. तेजस्तेजस्विनामहम् (*Gītā* VII.9) 'I am the lustre of all luminious ones.' He has also declared that the light which shines the whole world through the Sun or illuminates the nights through Moon or starts or provides heat and light to all through fire really belongs to the Lord. (See the *Gītā* XV.12).

634. अर्चितः - (M) *Arcitaḥ* :- 'One who is worshipped.' All the devotees try to worship their desired god; but according to one principle all are worshipping either directly or indirectly the Lord Viṣṇu. See -

आकाशात्पतितं तोयं यथा गच्छति सागरम् ।
सर्वदेवनमस्कारः केशवं प्रतिगच्छति ॥

'As the water falling from the sky flows towards the ocean, the salute to all other gods, go to the Lord Viṣṇu.'

The same point is emphasised by Lord in a different tone -

येऽप्यन्यदेवता भक्ता यजन्ते श्रद्धयान्विताः ।
तेऽपि मामेव कान्तेय यजन्त्यविधिपूर्वकम् ॥

- *Gītā* IX 23

'Even those who are endowed with faith, worship other gods, also worship Me alone, O son of Kunti ! not in accordance with injunctions.'

In Vedic literature we find -

गायन्ति गायत्रिणोऽर्चन्ति अर्कमर्किणः ।
ब्रह्माणस्त्वा शतकृत उद्वंशमिव येमिरे ॥

635. कुम्भः - (M) *Kumbhaḥ* :- 'The Pot'. (1) As the pot contains things inside the Lord contains the world within Himself. So He is called the Pot. कुम्भवद् अस्मिन् सर्वं प्रतिष्ठितम् । (2) कुभि आच्छादने' आच्छादयति इति कुम्भः । कुभि is the root which means to cover. The Lord covers everything. Hence He is called Kumbhah - 'The Pot'.

636. विशुद्धात्मा - (M) *Viśuddhātmā* :- 'One having the purest soul.' The impurity in the soul arises when it comes in contact with the māyā, consisted of three qualities viz. Sattva, Rajas and Tamas. But the Lord is above such māyā on the contrary He controls this māyā. So He is the purest soul. What to say more, even a person chants His name he or she becomes purified such is the purity of Almighty. May He purify us forever.

637. विशोधनः - (M) *Viśodhanah* :- 'The Great Purifier.' According to Ādi Śaṅkarācārya स्मृतिमात्रेण पापानां क्षपणात् विशोधनः - He only by remembrance destroys the sins. Hence He is called 'The Great Purifier.' See -

यस्य स्मरणमात्रेण जन्मसंसारबन्धनात् ।
विमुच्यते नमस्तस्मै विष्णवे प्रभविष्णवे ॥

- *Viṣṇusahasranāma* 1

'By only remembering Him a person becomes free from the bondage of birth and the world, salutation to Him to the Lord Viṣṇu, the Almighty.' So He is the Greatest Purifier of anyone who seeks refuge to Him. Let He by His unprecedented grace, purify us.

638. अनिरुद्धः - (A) *Aniruddhaḥ* :- 'Aniruddha'. According to Vaishnavism there are four *vyūha* of the Lord (1) Vāsudeva, (2) Saṁkarsaṇa, (3) Pradyumna and (4) Aniruddha. These all four are none but the Lord Viṣṇu Himself so He is called Aniruddha. For anotehr meaning see अनिरुद्धः (185).

639. अप्रतिरथः - (M) *Apratirathaḥ* :- 'The Unchallengable'. *Pratiratha* means enemy and *a-pratiratha* means one who does not have enemy. In other words no one dare to challenge the Lord Viṣṇu in the battle field. He is unchallengeable.

640. प्रद्युम्नः - (M) *Pradyumnaḥ* :- *Pradyumna. Pradhyumna* is one of the *Vyūha* of the Lord Viṣṇu. See अनिरुद्धः (638). The verbative meaning of this word is 'very rich'. No one could dare to be more rich than the Lord, who is the husband of Lakṣmī, the goddess of the wealth.

641. अमितविक्रमः - (M) *Amitavikamaḥ* (Also 516) :- 'One having immeasurable prowess'. (1) The *Vikrama* i.e. the prowess of the Lord is always *amitah* - immeasurable. His strength is such that in His incarnation as Krishna, He has killed numerous demons send by Kaṁsa only with bare hands. (2) *Vikrama* means steps. In His Vāmana-avatāra He took three steps in which He has measured the whole universe. So His steps (*Vikrama*) are also immeasurable (*amitaḥ*).

कालनेमिनिहा वीरः शौरिः शूरजनेश्वरः ।
त्रिलोकात्मा त्रिलोकेशः केशवः केशिहा हरिः ॥ ८२ ॥

642. Kālaneminihā, 643. Vīraḥ, 644. Śauriḥ, 645. Śūrajaneśvaraḥ, 646. Trilokatmā, 647. Trilokeśaḥ, 648. Keśavaḥ, 649. Keśihā, 650. Hariḥ.

642. कालनेमिनिहा - (M) *Kālaneminihā* :- (1) Killer of Kālanemi-demon. The Lord has killed a demon known as Kālanemi. Hence He is given this name. (2) The destroyer of the (नेमि) wheel of the (काल) time. In vedic literature the time is beautifully compared with a running horse. See :-

कालो अश्वो वहति सप्तरश्मिः
सहस्राक्षो अजरो भूरिरेताः ।
तमा रोहन्ति कवयो विपश्चितः
तस्य चक्रा भुवनानि विश्वा ॥

- AV. XIX.53.1

'The horse of time is moving having seven rains, thousand eyes, imperishable and having immense strength. The learned wise ride upon it. Its wheels are all the worlds.'

Such a mighty time is unconquarable by anybody but the Lord is capable to destroy it.

643. वीरः - (M) *Vīraḥ* :- The Hero! The Lord is the real hero as He is never defeated by anybody. He is the hero of all the heros.

644. शौरिः - (M) *Śauriḥ* :- 'Born in Śūrasena family.' Śūrasena was the family of Yadava and the Lord has incarnated in the same race. Hence He is called *Śauriḥ*. This name is beautifully used in *Bhāgavata Purāna*. See :-

तासामाविरभूत् शौरिः स्मयमानमुखाम्बुजः ।
पीताम्बरधरस्रग्वी साक्षान्मन्मथमन्मथः ॥

- Bhā.Pu. X.32.2

'Among them (i.e. gopis) appeared Sauri (i.e. Lord Shri Krishna) in yellow garment and adorned with a garland, wearing a smile on lotus like face and capable of churning (even) the mind of Kāmadeva - the God of Love.'

645. शूरजनेश्वरः - (M) *Śūrajaneśvaraḥ* :- 'The Lord of valiant persons.' The Lord has incarnated in the family of heroes but that was not enough. He was not only a valiant being but He was the master of all the heroes of His age. He was the leader of heroes. Even a great hero like Arjuna has to seek the shelter of the Lord.

646. त्रिलोकात्मा - (M) *Trilokātmā* :- 'The soul of the three worlds'. According to Upaniṣad the Lord has created this universe and then He has entered in it. See - तत्सृष्ट्वा तदेवानुप्राविशत् । - (Tait.Up. II.6). So He is the soul of all the three worlds. Or we may say that these three worlds are not other than the Lord Viṣṇu Himself. See also लोकत्रयाश्रयः (614) and लोकबन्धुः (733).

647. त्रिलोकेशः - (M) *Trilokeśaḥ* :- 'The ruler of the three worlds'. ईशः means the ruler ईशति इति ईशः - one who rules. The Lord rules all the three worlds. Even a leaf cannot move against His will. The Sun shines, the river flows, the cloud showers, fire burns or wind blows as per His orders only. Man out of false arrogance, feels that he is doing. It is the Lord whose sway prevails in all the walks of life. See - लोकनाथः (734), लोकस्वामी (750) and लोकाध्यक्षः (783).

648. केशवः - (MK) *Keśavaḥ* (Also 23) :- 'Whose hair shine like the Sun, Moon and Fire'. (1) See :-

सूर्यस्य तपतो लोकानमः सोमस्य चाप्युत ।
अंशवो ये प्रकाशन्ते मम ते केशसंज्ञिताः ॥
सर्वज्ञाः केशवं तस्मान्मामाहुर्द्विजसत्तमाः ॥

- Mha.Sā. XXVIII.43

'The rays of the Sun, Fire and the Moon, shine in the world as known as my hairs. Hence the best among Brahmins call me Keśava.'

(2) कश्च अश्च ईशश्च इति केशाः ते एव वपूंषि यस्य स केशवः । 'Ka' means Brahmā, 'A' means Viṣṇu and Īśa means Śiva. These three constitute the body of the Lord. Hence He is called Keśava. (3) Some has simply explained it as 'one who has beautiful hair.'

649. केशिहा - (M) *Keśihā* :- 'One who has killed the demon named Keśai'. A demon named Keśi was sent by Kamsa to kill Krishna. But the Lord killed this demon in the form of a horse easily. Hence He is called the killer of Keśi.

650. हरिः - (M) *Hariḥ* :- 'The Destroyer'. (1) The Lord is known as the destroyer because He destroys the whole world at the time of deluge. (2) He destroys all the sins and short comings of His true devotee. (3) He also annihilates demons full of vices. Hence His name 'The Destroyer' is most appropriate. Let He may destroy all our miseries.

कामदेवः कामपालः कामी कान्तः कृतागमः ।
अनिर्देश्यवपुर्विष्णुर्वीरोऽनन्तो धनञ्जयः ॥ ८३ ॥

651. Kāmadevaḥ, 652. Kāmapālaḥ, 653. Kāmī, 654. Kāntaḥ, 655. Kṛtāgamaḥ, 656. Anirdeshyapuḥ, 657. Viṣṇuḥ, 658. Virāḥ, 659. Anantaḥ, 660. Dhanañjayaḥ.

651. कामदेवः - (M) *Kāmadevaḥ* :- 'The desired God'. काम्यते इति कामः one who is desired is *Kāmaḥ* and He is the Lord among all the desired objects in the world. Hence He is called *'Kāma-devaḥ'*. (2) The Pradyumna the son of Krishna was the incarnation of Kāma - the God of Love. See - प्रद्युम्नः (640). The Lord is the father of Pradyumna.

652. कामपालः - (M) *Kāmapālaḥ* :- 'The nourisher of desires'. The Lord nourishes and fulfills the desires of His devotees. In *Bhāgavata Purāṇa* the Lord Nṛsiṁha has said to Prahlāda - कामपूरोऽस्म्यहं नृणाम् (*Bhā.Pu.* VII.10.52) 'I am the fulfiller of the desires of men.' Let the Lord may fulfill all our worthy desires.

653. कामी - (M) *Kāmī* :- 'One whose all desires are fulfilled'. The very nature of the Lord is *Pūrṇa-kāma* i.e. whose all the desires (*Kāma*) are fulfilled (*Pūrṇa*) He is *satya-sankalpa* - His all desires are always true whatever is expected or desired by the Lord is bound to be turned out as true. All His expectations are always realised. Hence he who prays Him his desires are also fulfilled.

654. कान्तः - (M) *Kāntaḥ* (Also 296) :- 'Handsome'. (1) The Lord is the most handsome personality in the universe. No one in the world is more handsome, attractive or enchanting than the Lord Himself. In the beginning of Veṇugītam in *Bhāgavata-Purāṇa* gopis have said that the prime prize for the eyes of a human being is to behold the most handsome form of the Lord Krishna and Balarama. (2) The other meaning of this word as given by commentator is He is the one who brings an end (*antaḥ*) of Brahmā (*kaḥ*), the creator of the universe at the time of deluge.

655. कृतागमः - (M) *Kṛtāgamaḥ* :- 'The creator of the scriptures.' The Lord has created all the āgamas i.e. scriptures. See - वेदाः शास्त्राणि विज्ञानमेतत्सर्वं जनार्दनात् । - (*Viṣṇusahasranāmastotram* 139) 'Vedas scriptures and sciences - all these have sprung from Janārdana i.e. Lord Viṣṇu.' In the *Gītā* also वेदैश्च सर्वैरहमेव वेद्यो वेदान्तकृद् वेदविदेव चाहम् । (*Gītā* XV.15) 'I am, indeed, the one alone to be known by all the Vedas. I am the author of the Vedāntā and I am the knower of the Vedas also.'

656. अनिर्देश्यवपुः - (M) *Anirdeśyapuḥ* :- 'The one who is of Indescribable Form'. The vapuḥ = the form or the body of the Lord is beyond description. Even in Upaniṣadic literature it is said नेति नेति i.e. there is no end, there is no end to this Supreme Reality. The Lord is beyond the speech, thought or imagination. He transcends all the worldly objects. Arjuna says -

नान्तं न मध्यं न पुनस्तवादिं
पश्यामि विश्वेश्वर विश्वरूप । - *Gītā* XI.16

'I see no end, no middle, no beginning of your form O Lord of the Universal, O one of the universal Form !'

657. विष्णुः - (M) *Viṣṇuḥ* (Also 2 and 258) :- All-pervading Lord Viṣṇu is there in each and everything. He is omni-present. वासनात् वासुदेवस्य वासितं भुवनत्रयम् - 'Because of residing of the Lord Viṣṇu all the three worlds are pervaded by Him.' Not an inch is there where the Lord does not reside मया ततमिदं सर्वम् (*Gītā* IX.4) - 'This whole universe is pervaded by Me' said the Lord Himself. Hence we too should try to see Him, realize Him in each and every object that exists under the sun.

658. वीरः - (M) *Vīraḥ* :- 'The Valiant'. He is possessed of heroic power. He is capable of destroying anybody in the bettle. He is never defeated. In *Gopī-Gītam* it is beautifully said 'वितर वीर नस्ते धरामृतम् - (*Bhā.Pu.* X.31.14) O Hero ! kindly shower upon us you divine (अ-धरा) nector.'

659. अनन्तः - (M) *Anantaḥ* (Also 886) :- 'Endless-Infinite'. It is said -

गन्धर्वाप्सरसः सिद्धाः किन्नरोरगचारणाः ।
नान्तं गुणानां गच्छन्ति तेनानन्तोऽयमव्ययः ॥
- *Vi.Pu.* II.5.24

'Gandharvas, Apsaras, Siddhas, Kinnaras, Serpents, Charanas etc. are not able to go beyond His virtues. Hence He, the immutable, is called Infinite.'

हरि अनन्त हरिकथा अनन्ता । 'The Lord is infinite His stories have no end.' He is beyond any type of ennumeration or narations. Hence He is always regarded or praised as ananta - the Endless.

660. धनञ्जयः - (M) *Dhanañjayaḥ* :- 'The conqueror of the Wealth'. In *Mahābhārata* it is said that Arjuna has conqured immense wealth from all the corners of the country with the help of the Lord Krishna. Hence Arjuna was known as 'the conqueror of the wealth'. In the *Gītā* the Lord declares that पाण्डवानां धनञ्जयः (The *Gītā* X.37) 'I am Dhanañjaya i.e. Arjuna among Pāṇḍavas.'

ब्रह्मण्यो ब्रह्मकृद् ब्रह्मा ब्रह्म ब्रह्मविवर्धनः ।
ब्रह्मविद् ब्राह्मणो ब्रह्मी ब्रह्मज्ञो ब्राह्मणप्रियः ॥ ८४ ॥

661. Brahmaṇyaḥ, 662. Brahma-kṛt, 663. Brahmā, 664. Brahma, 665. Brahma-vivardhanaḥ, 666. Brahma-vit, 667. Brāhmaṇaḥ, 668. Brahmi, 669. Brahmajñaḥ, 670. Brahmaṇa-priyaḥ.

661. ब्रह्मण्यः - (M) *Brahmaṇyaḥ* :- 'Good for Brahma'. The word Brahma has different meaning in Sanskrit. तपो वेदाश्च विप्राश्च ज्ञानं च ब्रह्मसंज्ञितम् - Austirity, Vedas, Brahmins and knowledge are said to be Brahma. So the Lord is good or friendly to all these. Hence He is called *Brahmaṇyaḥ* = good for Brahma i.e. austirity, Vedas, Brahmins or knowledge.

662. ब्रह्मकृत् - (M) *Brahma-kṛt* :- 'The Creator of the Vedas'. There are different meaning of the word Brahma (See 661). Among those one is Veda. The Lord is the creator of Veda वेदान्तकृद् वेदविदेव चाहम् । (The *Gītā* XV.15) 'I am the creator of the Veda, I am the knower of the Veda too.' It is often maintained in Indian tradition that the Vedas are the breath of the

Lord i.e. to say as for the breath no special effort is needed, it goes on naturally so for creating the Veda, the Lord did not to put in any specific effort. They were born naturally.

663. ब्रह्मा - (M) *Brahmā* :- 'The Creator'. There are three stages of the God, the Self Created One. As Brahma He creates the worlds, as Rudra He destroys and as Viṣṇu He maintains them. See -

ब्रह्मत्वे सृजते लोकान् रुद्रत्वे संहरत्यपि ।
विष्णुत्वे पालयत्येषस्तिस्रोऽवस्थाः स्वयंभुवः ॥

664. ब्रह्म - (M) *Brahma* :- 'The Brahman = The All-Pervader'. Brahmaḥ is the world which is derived from the root *Bṛh* 'to pervade', to be vast'. The Ultimate Reality, according to Upaniṣads, is all pervading Hence It is known as Brahma. It is said सत्यं ज्ञानं अनन्तं ब्रह्म Brahman is Existence, Knowledge and Infinite. It is defined as -

प्रत्यस्तमितभेदं यत्सत्तामात्रमगोचरम् ॥
वचसामात्मसंवेद्यं तज्ज्ञानं ब्रह्मसंज्ञितम् ॥

'That knowledge is called Brahman in which all the differnces have been set aside, which only exists, which is beyond the speech (etc.) and which could be experienced in one's own self.' Lord Viṣṇu is Brahma as said in the *Gītā*, See :-

परं ब्रह्म परं धाम पवित्रं परमं भवान् ।
पुरुषं शाश्वतं दिव्यमादिदेवमजं विभुम् ॥
- *Gītā* X.12

'You are the Supreme Brahma, Supreme Abode, and Supreme Purity, the Eternal and Divine Being, the Primal God, the unborn and the all-pervading Lord.'

665. ब्रह्मविवर्धनः - (M) *Brahma-vivardhanaḥ* :- 'One who increases the Brahma' i.e. austerity, Veda, knowledge, truth etc. The word Brahman has various meanings which include the sense of austerity, Vedas, knowledge, truth etc. See :- (661). Lord Viṣṇu is all powerful in increasing all these. Hence He is called here 'one who increases Brahma'. We pray Him to increase our austerity, knowledge and capacity to understand truth.

666. ब्रह्मवित् - (M) *Brahma-vit* :- 'The knower of *Brahman*'. Lord Viṣṇu knows the *Brahman*. He is the knower. The object to be known also. In the *Gītā* XV.15 He Himself has declared that He is to be known by Vedas, he knows the Vedas and He is the creator of the Vedas too. (See :- *Gītā* XV.15) When an individual soul realizes its original nature viz. He i.e. the individual soul is not other than the cosmic soul, He becomes one with the cosmic one. It is said in the Mu.Up. ब्रह्म वेद ब्रह्मैव भवति । Just as a drop of water merges with the ocean becomes ocean itself.

667. ब्राह्मणः - (M) *Brāhmaṇaḥ* :- '*Brāhmaṇa* - The knower of Brahman'. It is said :-

जन्मना जायते शूद्रः संस्काराद्विज उच्यते ।
विद्यया याति विप्रत्वं ब्रह्म जानाति ब्राह्मणः ॥

A person is born as Sūdra, he becomes Dwija = twice born by Samskāras. He attains Vipratva by knowledge and becomes Brāhmaṇa when he realizes Brahman - the Highest Reality. According to Śaṅkarācārya one who delivers lectures as वेदस्य अयम् i.e. 'this belongs to Veda' is Brāhmaṇa. This means the knower of the Veda is Brāhmaṇa. The word ब्रह्म has many meanings among which veda is one of them. See :- (661). According to Śatapatha Brāhmaṇa ब्रह्म वै ब्राह्मणः । (XIII.1.5.3)

668. ब्रह्मी - (M) *Brahmī* :- 'He who has realised *Brahman* is *Brahmī*.' He who always resides in *Brahman* is *Brahmī*. Lord Viṣṇu is not other than *Brahman*. See :- परं ब्रह्म परं धाम पवित्रं परमं भवान् - B.G. X.12. Arjuna prays the Lord, 'You are the Highest Brahman, you are the Supreme Abode, you are the holiest of holy = the greatest purifier.'

669. ब्रह्मज्ञः - (M) *Brahmajñaḥ* :- 'Knower of Brahman.' ब्रह्म जानाति इति - He who knows Brahman. The one meaning of the word Brahman is veda. So one who knows Brahman is Brahmajña. In the Bhagavad Gīta the blessed Lord Himself said - वेदान्तकृत् वेदविदेव चाहम् - (XV.15) 'I am the creator of Vedanta and the knower of the Veda also.'

670. ब्राह्मणप्रियः - (M) *Brāhmaṇapriyaḥ* :- Dear to *Brāhmin* - (1) The verbative meaning would be one who loves Brāhmin but here the word Brāhmaṇa does not signify the sense of case but as it is defined above (see No. 667 and 669) the knower of *Brahman* - the Highest Reality is *Brāhmaṇa*. So the Lord loves them who has realized the highest truth in the life. (2) Or those who have realized the highest truth they love the Lord.

महाक्रमो महाकर्मा महातेजा महोरगः ।
महाक्रतुर्महायज्वा महायज्ञो महाहविः ॥ ८५ ॥

671. Mahākramaḥ, 672. Mahākarmā, 673. Mahāteja, 674. Mahorāgaḥ, 675. Mahākratuḥ, 676. Mahāyajva, 677. Mahāyajñaḥ, 678. Mahāhaviḥ.

671. महाक्रमः - (M) *Mahākramaḥ* :- 'O! Great Step.' क्रमु पदविक्षेपे - Hence the word क्रम means to step. The step (क्रमः) of Viṣṇu is praised in the Veda at various places. यस्योरु त्रिषु विक्रमेषु अधिक्षियन्ति भुवनानि विश्वा (RV. I.154.2) 'In whose great steps all the worlds reside.' The Lord, in his *Vāmanāvatāra* took three steps in which He has measured all the three worlds. So He is called 'one having great step.' In fact there is nothing in this world which resides beyond the steps of the reach of the Lord. He is said उरुक्रमः = 'of great step' in RV. I.154.5.

672. महाकर्मा - (M) *Mahākarmā* :- 'Performer of Great Deeds'. Lord says : अहं सर्वस्य प्रभवो मत्तः सर्वं प्रवर्तते - (B.G. X.8) 'I am the origin of all and everything goes on because of Me' The Lord is the cause of the universe. He maintains the universe and it is He who destroys the same at the time of delusion. Hence He is called *Mahākarma* of 'Great Deed'.

673. महातेजा - (M) *Mahātejā* :- 'Of Great Lustre'. The Lord is possessed of unimaginable lustre. When the Lord revealed His *Viśvarūpa* - the Universal Form to Arjuna, Sañjaya while describing that said -

दिवि सूर्यसहस्रस्य भवेद्युगपदुत्थिता ।
यदि भाः सदृशी सा स्याद्भासस्तस्य महात्मनः ॥
- B.G. XI.12

'If all at once the effulgence of thousands of Suns bursts forth such resplendence may equal the radiance of that great Universal Form of the Lord.' Hence the Lord is *Mahātejā*. No one can equal Him what to talk of surpassing Him. He is unsurpassable by anybody at anytime at any place in the world. In the Veda the Lord is praised as *Teja* = Lusture to obtain *Teja* = Lusture: तेजोऽसि तेजो मयि धेहि । Y.V. XIX.9

674. महोरगः - (M) *Mahoragaḥ* :- 'The Great Serpent'. उरगः means serpent and Lord is Great Serpent. In B.G. at two places it is said अनन्तश्चास्मि नागानाम् (X.29) 'I am Ananta i.e. Sesanāga among serpents' and सर्पाणामस्मि वासुकिः (X.28) 'I am *Vāsuki* among the serpents.' This Ananta is, according to Indian mythology, holds the whole earth on its hood. Hence He has great capacity. So here the Lord, being Ananta also, is said Great serpent. Some interpret it as serpent power as described in yoga.

675. महाक्रतुः - (M) *Mahākratuḥ* :- 'Great Sacrifice.' अहं क्रतुः (B.G. IX.16) 'I am sacrifice'

said Lord in *Gītā*. *Kratu* is sacrifice This is a special type of sacrifice in which no living being is killed and offered to the gods. The Lord is such sacrifice. The whole universe is sacrifice and the Lord Himself is sacrifice as well as sacrificer. स हि क्रतुः स मर्यः स साधुमित्रः etc. RV. I.77.3.

676. महायज्वा - (M) *Mahāyajvā* :- 'Performer of great sacrifice.' The Lord, as such is *Purṇa-kāma* i.e. all his desires are fulfilled. He has not to do anything nor he has to acquire anything yet he is always at work to set an example Form. So he also performs sacrifice and as a result of that the *Yajña-cakra* (यज्ञचक्र) the circle of sacrifice continues. Hence the Lord is said the performer of great sacrifice. *Aśvamedha Yajña* - Horse-sacrifice is said to be the great sacrifice and the Lord has performed it in His *Rāmāvatāra* so also He is called the performer of the great sacrifice.

677. महायज्ञः - (M) *Mahāyajñaḥ* :- 'Great Yajña (sacrifice).' The *Gītā* says 'अहं क्रतुः अहं यज्ञः ।' (IX.16) 'I am Kratu and I am Yajña.' Thus the Lord is sacrifice also. According to Ādi Śaṅkarācārya *Japa Yajña* - sacrifice in the form of chanting is the form of the Lord Himself. He Himself has said यज्ञानां जपयज्ञोऽस्मि (B.G. X.25) 'I am japayajña among sacrifices.' So this is the great sacrifice and it is the form of the Lord. Hence Lord is also called महायज्ञः - great sacrifice here. In B.G. it is said -

ब्रह्मार्पणं ब्रह्महविर्ब्रह्माग्नौ ब्रह्मणा हुतम् ।
ब्रह्मैव तेन गन्तव्यं ब्रह्मकर्मसमाधिना ॥
- B.G. IV.24

Thus all the forms and performances and materials etc. in the sacrifice is nothing but Brahman i.e. the Lord Himself. Hence the Lord is Great Sacrifice.

678. महाहविः - (M) *Mahāhaviḥ* :- 'The Great offering.' In the *Bhagavad-Gītā* the Brahman is said *havi* i.e. offering. See - a verse of the *Gītā* as quoted above in 677. Brahman is the Lord Himself. Hence He is great offering too. Moreover in the *Gītā* it is said -

तस्मात् सर्वगतं ब्रह्म नित्यं यज्ञे प्रतिष्ठितम् ॥
- B.G. 3.15

'Hence the omni-present Brahman is always residing in sacrifice.' So whatever is connected with sacrifice it is the Lord Himself.

स्तव्यः स्तवप्रियः स्तोत्रं स्तुतिः स्तोता रणप्रियः ।
पूर्णः पूरयिता पुण्यः पुण्यकीर्तिरनामयः ॥ ८६ ॥

679. Stavyaḥ, 680. Stava-Priyaḥ, 681. Stotram, 682. Stuti, 683. Stotā, 684. Raṇa-priyaḥ, 685. Pūrṇa, 686. Pūrayitā, 687. Puṇyaḥ, 688. Puṇyakīrtiḥ, 689. Anāmayaḥ.

679. स्तव्यः - (M) *Stavyaḥ* :- 'Worthy for praise.' The Lord is such that all praise Him. He has to praise none Rigveda starts with अग्निम् इळे (RV. I.1.1) 'I praise the God Fire' also it is said अग्निः पूर्वेभिर्ऋषिभिः ईड्यो नूतनैरुत । (RV. I.1.2) 'Agni the Fire god is supposed to be praised by the ancient sages as well as by new ones.' Thus all praise Him. In a famous verse यं ब्रह्मावरुणेन्द्ररुद्रमरुतः स्तुन्वन्ति दिव्यैः स्तवैः - we find that Brahma, Varuṇa, Indra, Rudra, Marut etc. are praising Him with divine applauses etc. Thus He is worthy of praise for all human or divine beings. Also see - स्तविष्यामि त्वामहं विश्वस्यामृत etc. RV. I.44.5. 'Oh you, the nector of all, I shall praise you.'

680. स्तवप्रियः - (M) *Stava-Priyaḥ* :- 'Lover of Praise.' Just as parents like the sweet utterings of their young children the Lord also loves the speech uttered by His devotees with love, devotion and admiration. We can say स्तुतिप्रियो

माधवः । - Mādhava, the Lord Kṛṣṇa, loves the praise. Though He is, infact, above all the words, phrases or sentences, yet, out of sheer love for His devotees, He accepts whatever is offered, even in words, by His loving children. He accepts them. This is His greatness.

681. स्तोत्रम् - (M) *Stotram* :- 'Composition of Praise - Hymn.' The Lord is an object of praise, the act of Praise and the praise itself. He is all in all. Here lies the divine *Advaita* - non-duality. The Lord is *stotra*, *stuti* and *stavya* - He is the hymn, the praise and the object of praise too. He is the creator of praise also. When Dhruva was a child and not able to praise the Lord, standing before him, the Lord just touched him with his conch and the boy started praising Him. See

कृताञ्जलिं ब्रह्ममयेन कम्बुना
पस्पर्श बालं कृपया कपोले ॥
- Bhā.Pu. IV.9.4

682. स्तुतिः - (M) *Stutī* :- 'Act of Praise' As made clear in above discussion the Lord is all in all. He is an object of praise and He is the act of praise too.

683. स्तोता - (M) *Stotā* :- 'One who Praises.' If a devotee starts praising the Lord in his heartfelt noble words glorifing the Lord, infact it is He who inspires Him. Dhruva has rightly said -

योऽन्तः प्रविश्य मम वाचमिमां प्रसुप्तां
संजीवयत्यखिलशक्तिधरः स्वधाम्ना ।
अन्यांश्च हस्तचरणश्रवणत्वगादीन्
प्राणान् नमो भगवते पुरुषाय तुभ्यम् ॥
- B.P. IV.9.6

'I bow down to you; the Glorious Being, the weilder of potencies, who after entering my heart, awaken by your glory my sleeping-dormant speech and other organs like hands, feet, ears, skin, etc.' Thus it proves beyond doubt that one who praises is also not other than the Lord Himself.

684. रणप्रियः - (M) *Raṇa-priyaḥ* :- 'The Lover of Battle'. Lord not only relishes the praise of a devotee but he also loves the battle too. If an occasion arises He is ever-ready to fight and finish the foes forever in any battle. Some one has said in the most charming way - रासे रणे समरसः श्रीकृष्णः शरणं मम । 'Let the Lord Śrī Kṛṣṇa be my shelter, who has equal interest in *Rāsa* (playing with gopies) and *Raṇa* i.e. battle field.

685. पूर्णः - (M) *Pūrṇa* :- 'The Perfect.' The Lord is always perfect in all the situations at all the time. He is ever praised -

पूर्णमदः पूर्णमिदं पूर्णात्पूर्णमुदच्यते ।
पूर्णस्य पूर्णमादाय पूर्णमेवावशिष्यते ॥

In reality only the Lord is the 'Perfect' rest is imperfect. According to Ādi Śaṅkarācārya the Lord is perfect because His all desires are fulfilled. He is capable of doing or undoing whatever He likes or dislikes. कर्तुमकर्तुमन्यथा कर्तुं समर्थः ।

686. पूरयिता - (M) *Pūrayitā* :- The Fulfiller. The Lord Himself is perfect and whosoever seeks His shelter his all the desires are fulfilled by Him. It is said in the *Gītā* -

तमेव शरणं गच्छ सर्वभावेन भारत ।
तत्प्रसादात्परां शान्तिं स्थानं प्राप्स्यसि शाश्वतम् ॥
- B.G. XVIII.62

'O Bhārata ! Take refuge in Him with all your devotion. By His grace you shall attain peace and an eternal abode.' Thus He is the fulfiller of the desires of all those who seek His shelter. In *Bhāgavata Purāṇa* the Lord declares to Prahlāda

प्रह्लाद भद्र भद्रं ते प्रीतोऽहं तेऽसुरोत्तम ।
वरं वृणीष्व मे तात कामपूरोऽस्म्यहं नृणाम् ॥
- B.P. VII.10.52

'O noble Prahlāda ! May you attain welfare ! I am pleased with you O Best among demons ! Seek for any boon from Me, I am the fulfiller of the desires of men.'

687. पुण्यः - (M) *Puṇyaḥ* :- 'The Holy.'

According to Ādi Śaṅkarācārya the Lord makes His devotees pious only by His remembrance. Hence He is said Holy. It is said in the *Gītā* -

अपि चेत्सुदुराचारो भजते मामनन्यभाक् ।
साधुरेव च मन्तव्यः सम्यग्व्यवसितो हि सः ॥
- B.G. IX.30

'Even a man of extremely evil deeds worships Me with one pointed devotion he is to be regarded as virtuous for he has rightly resolved.' The Lord has said that He would release a person from all his sins if he or she seeks His shelter. See :-

अहं त्वा सर्वपापेभ्यो मोक्षयिष्यामि - (B.G. XVIII.66)

So the Lord Himself is holy and he who choses to be His person also attains holiness immediately without fail.

688. पुण्यकीर्तिः - (M) *Puṇyakirtiḥ* :- 'Of Pious-Fame'. The Lord Himself is pious and His name and fame are also pious. In Gopigīta Gopis are praying the Lord Kṛṣṇa as -

तव कथामृतं तप्तजीवनं कविभिरीडितं कल्मषापहम् ।
श्रवणमङ्गलं श्रीमदाततं भुवि गृणन्ति ते भूरिदा जनाः ॥
- B.P. X.31.9

'The nector in the form of the excellences of your stories is the life giving force to scorched spirit of a man. It purifies the sinners, the scholars sing it (with joy). Hearing it generates the well-being and brings the glory to one who hears it. The givers of plenty praise it on this earth.' Thus the name and the fame of the Lord are full of auspicious qualities.

689. अनामयः - (M) *Anāmayaḥ* :- Free from diseases. *Amaya* means diseases. They are of two types, mental and physical. The Lord is totally free from both these types. The diseases are nothing but the result of ones one deeds. Body only reacts to the unworthy actions of the person who has no control over his senses. But in case of the Lord the actions never binds Him. Hence the question of diseases never arises in His case. Hence He is always free from any types of diseases. Ādi Śaṅkarācārya writes - आन्तरैः बाह्यैः व्याधिभिः कर्मणैः न पीड्यते इति अनामयः - 'who is never troubled by internal (mental) or external (physical) deseases rising out of actions is *Anāmayaḥ*.

मनोजवस्तीर्थकरो वसुरेता वसुप्रदः ।
वसुप्रदो वासुदेवो वसुर्वसुमना हविः ॥ ८७ ॥

690. Manojavaḥ, 691. Tirthakaraḥ, 692. Vasuretā, 693. Vasupradaḥ, 694. Vasupradaḥ, 695. Vāsudevaḥ, 696. Vasuḥ, 697. Vasumanāḥ, 698. Haviḥ.

690. मनोजवः - (M) *Manojavaḥ* :- 'Having the speed like mind.' The mind of the man travels with unexpected and immeasurable speed. In Yajurveda it is said -

यज्जाग्रतो दूरमुदैति दैवं
तदुसुप्तस्य तथैवैति ।
दूरं गमं ज्योतिषां ज्योतिरेकं
तन्मे मनः शिवसंकल्पमस्तु ॥ - Y.V. XXXIV.1

'The divine mind which moves far far away in waking as well as in the sleeping state, that far-moving, the light of lights (i.e. the sense of all senses), my mind may stead fastly resolved on whatever is auspicious (in the world).'

And the Lord Himself is having the speed of mind; means He moves from place to place in the velocity which the mind possesses. When He has to run to rescue His devotees He travels even swifter than the mind. Looking to His speed in which He has run to save the elephant, one poet has said -

हरि को पुकारने में करि को लगी देर ।
करि को उवारने में हरि को लगी न देर ॥

It took time for an elephant to call the Lord, but the Lord has not made any delay in rescuing the elephant.

In *Īśāvāsya Upaniṣad* He is called even swifter than the mind. मनसः जवीयः (Īśa.Up. 4).

691. तीर्थकरः - (M) *Tīrthakaraḥ* :- 'The Creator of *Tīrtha*.' *Tīrtha* means a place on the bank of a river from where one can cross the river from one bank to another. Similarly a knowledge by which one can cross over the ocean in the form of this world such a knowledge is known as *Vidyā-Tīrtha*. The Lord is the creator of such knowledge. Hence He is said the creator of *Tīrtha*. Ādi Śaṅkarācārya writes that the Lord has incarnated as *Hayagrīva* and has killed a demon named Madhu and Kaitabha. He has saved Vedas from them. He gave them to Brahmā and alongwith the Vedas He has preached other *Vidyās* also. So He is said *Tīrtha-kara*-'the creator of knowledge.'

692. वसुरेता - (M) *Vasuretā* :- 'With Golden Essence.' In the beginning of the creation the Lord has first created the water and then He himself dropped His semen which created a golden egg from which Brahma = the creator of the universe was born. Hence the Lord is said with golden essence. Ādi Śaṅkarācārya has quopted a verse of Vyāsa -

देवः पूर्वमपः सृष्ट्वा तासु वीर्यमपासृजत् ।
तदण्डमभवद्धैमं ब्रह्मणः कारणं परम् ॥

'The God after creating the water droped His essence in it. That became a golden egg which is the cause of Brahmā.'

693. वसुप्रदः - (M) *Vasupradaḥ* :- (1) 'The Bestower of Wealth.' The Lord gives the wealth to man. Infact man does not earn the wealth but it is the Lord who bestows the wealth. Otherwise all those who strive for the wealth may obtain whatever they desire, but that is not the case. On the other hand some get more in less efforts and others obtain very little in comparision to their hard work. This proves beyond doubt that man does not earn but the Lord, out of His grace, bestows the wealth. This is my personal experience and this could be the realization of many too.

694. वसुप्रदः - (M) *Vasupradaḥ* :- (1) *Vasu* means the great wealth in the form of liberation. This is given to a devotee by the Lord. Hence the Lord is the bestower of the wealth in the form of liberation. (2) द्यति इति दः one who destroys is द and the Lord destroys all the wealth of a demon or a person with demoniac nature. Hence He is known as the 'destroyer of wealth'.

695. वासुदेवः - (M) *Vāsudevaḥ* :- Son of Vasudeva. This word is found at two other places, viz 332 and 709. Here Ādi Śaṅkarācārya interprets as the 'Son of Vasudeva'. We also pray the Lord as -

वसुदेवसुतं देवं कंसचाणूरमर्दनम् ।
देवकीपरमानंदं कृष्णं वन्दे जगद्गुरुम् ॥

'I bow down to the Lord Kṛṣṇa, the preceptor of the universe, the son of Vasudeva, divine one, the destroyer of Kaṁsa and Cāṇūra and the great joy for Devaki.'

696. वसुः - (M) *Vasuḥ* :- 'Abode for creatures. The Lord is the abode in whom all the created beings reside. See :-

मत्स्थानि सर्वभूतानि । B.G. VII.4

'All the creatures reside in Me.' (2) He who dwells in all the creatures. See :-

ईश्वरः सर्वभूतानां हृद्देशेऽर्जुन तिष्ठति ।
B.G. XVIII.61

'O Arjuna ! The Lord resides in the heart of all beings.' Moreover He says :-

अहमात्मा गुडाकेश सर्वभूताशयस्थितः ।
- B.G. X.20

'Oh Guḍākeśa (Arjuna) I am the soul residing in the hearts of all beings.' Hence He is called Vasu.

697. वसुमनाः - (M) *Vasumanāḥ* :- 'Mindful to stay among devotees'. *Vasu* means to stay and *Mana* means mind. The Lord is always mindful to stay among His devotees. He Himself has said to Nārada, the divine sage :-

नाहं वसामि वैकुण्ठे योगिनां हृदये न च ।
मद्भक्ता यत्र गायन्ति तत्र तिष्ठामि नारद ॥

'O Nārada ! I do not dwell either in *Vaikuṇṭha* (the abode of Lord Viṣṇu) nor in the heart of *yogis*, but I stay at a place where My devotees are singing my glory.'

(2) 'Mindful to stay equally without any distinction.' The Lord neither appreciates nor envies anybody. He prefers to stay in each and every object without any distinction. See -

समोऽहं सर्वभूतेषु न मे द्वेष्योऽस्ति न प्रियः ।
- B.G. IX.29

'I am impartial to all, there is none whom I hate, nor I love.'

698. हविः - (M) *Haviḥ* :- 'Oblation'. In sacrifice whatever is offered to fire is known as *Haviḥ* i.e. oblation and according to the *Gītā* ब्रह्मार्पणं ब्रह्महविः (IV.24) the Lord is oblation also. He Himself has said अहम् अग्निः अहम् हुतम् (B.G. IX.16) 'I am the fire and I am the oblation.' The whole universe is a great sacrifice in which the Lord is sacrificer, oblation, invoker, fire and invoked, in short He is all in all in sacrifice.

सद्गतिः सत्कृतिः सत्ता सद्भूतिः सत्परायणः ।
शूरसेनो यदुश्रेष्ठः सन्निवासः सुयामुनः ॥ ८८ ॥

699. Sadgatiḥ, 700. Sat-kṛtiḥ, 701. Sattā, 702. Sadbhūtiḥ, 703. Sat-parāyaṇaḥ, 704. Śūrasenhaḥ, 705. Yadusreṣṭha, 706. Sannivāsaḥ, 707. Suyāmunaḥ.

699. सद्गतिः - (M) *Sadgatiḥ* :- 'The Good Goal.' In the lieves of people there are countless goals but all of them are neither good nor worthy to be saught for. But the Lord is such a goal which is good forever. He is the goal and He is the real good, beneficial and auspicious goal. Ādi Śaṅkarācārya quotes a sentence from *Upaniṣad* — 'अस्ति ब्रह्मेति चेद् वेद सन्तमेनं ततो विदुः ।' 'He who knows that the *Brahman* exists then the learned call him good.' Thus he who knows i.e. realizes *Brahman* is a good person and their goal is the Lord. Hence the Lord is the 'good-goal'. The *Gītā* says - गतिर्भर्ता प्रभुः etc. (IX.18)

700. सत्कृतिः - (M) *Sat-kṛtiḥ* :- 'Good creation'. This world is the creation (*Kṛtiḥ*) of the Lord. It is the most most beautiful poetry of the Lord (देवस्य काव्यम् (A.V. X.8.32)) It is created by Him to make people most happy. But unfortunately people are egoislic, and self centred. They start possessing on one side and envying on the other. Hence they make themselves unhappy and compel others to suffer. Any how the universe is the good beneficial and auspicious creation of the Lord.

701. सत्ता - (M) Sattā :- 'The Existence.' अस्ति इति सत् and तस्य भावः सत्ता. The existence is of two types. (1) सापेक्ष - dependent (2) निरपेक्ष - independent. The earth, water, fire, wind and even sky they are dependent but only the *Brahman* exists without depending on anybody. So the real सत्ता - existence belongs to *Brahman* only. According to Ādi Śaṅkarācārya *Brahman* is without सजातीय भेद, विजातीय भेद and स्वगत भेद i.e. without differences of genius, species or in-itself. So Upaniṣad calls Him एकमेवाद्वितीयम्

(Chā.Up. VI.2.1) 'Only one without second.' So He is the real Existence.

702. सद्भूतिः - (M) *Sadbhūtiḥ* :- 'Possesed of good glory.' भूति means glory and सद् means good. The विभूतिs of the Lord are described in the tenth chapter of the *Bhagavad-Gītā*. Any thing which is good, full of the lustre or glorious is regarded as the विभूति of the Lord. All these विभूतिs are good. भूति if derived from the root भू भवति 'to exist' then the Lord is 'Auspicious Existence.' The whole world comes to an end but the existence of the Lord is never in danger. He never comes to an end. So He is possessed of a good existence.

703. सत्परायणः - (M) *Sat-parāyaṇaḥ* :- 'The Best goal for good people.' The Lord is the supreme peace and the best goal and person can achieve such supreme peace and the best goal by His grace only. तत्प्रसादात् परां शान्तिं स्थानं प्राप्स्यसि शाश्वतम् । (B.G. XVIII.62) 'You will attain to the supreme peace and eternal abode by His grace only.' Hence those who are of good nature they seek the shelter of the Lord. See -

महात्मानस्तु मां पार्थ दैवीं प्रकृतिमाश्रिताः ।
भजन्त्यनन्यमनसो ज्ञात्वा भूतादिमव्ययम् ॥
- B.G. IX.13

'O Pārtha (Arjuna), Great man who attain saintly nature, realizing Me as the primal cause of all created beings and one who is beyond decay, worship Me with their mind fixed on Me alone.' Hence the Lord is the best goal for good people. See : परायणम् (585).

704. शूरसेनः - (M) *Śūrasenaḥ* :- (1) 'One with heroic army.' Where in army the valient persons are there that army is known as शूरसेना and one who is having such army is शूरसेनः. In his incarnation as Rāma He had heroes like Hanumāna, Angada, Sugrīva etc. Hence He is शूरसेनः - possessed of heroic army. (2) Only the real heroes who could renounce the worldly pleasures and bear the difficulties with a smiling face, can be a devotee of the Lord. He would be a member of the army of the Lord. So the Lord is the leader of such heroic army. (3) Lord Krsna was born in the family of a Śūrasena Yādava. Hence He was also known as Śūrasena. (4) Lord Krishna has नारायणी सेना which was full of heroes. Hence He is called one शूरसेनः - possessed of heroic army.

This third meaning seems meaningful in the context because the next name of the Lord which follows here is यदुश्रेष्ठः which refers to the family of the Lord.

705. यदुश्रेष्ठः - (M) *Yaduśreṣṭha* :- Best among the Yādava. The Lord has incarnated as Krsna in the family of Yadu. Hence He was known as Yādava. As He was the best in the whole race, no one in that race could compete with Him even in dream, hence He is called the best among Yādava.

706. सन्निवासः - (M) *Sannivāsaḥ* :- Abode for good people. Here *Sat* means good people and *Nivāsa* means an abode. Always good people seek the Lord and not the people with demoniac nature. (See above 703) Hence He is the abode for good people. (2) *Sat* means *Satva-guṇa* - good nature or good quality and Lord resides in *satva-guṇa*. Hence He is called *San-nivāsaḥ*. See :-

ऋजोर्जुषे जन्मनि सत्ववृत्तये
स्थितौ प्रजानां प्रलये तमोजुषे ।
अजाय सर्गस्थितिनाशहेतवे
त्रयीमयाय त्रिगुणात्मने नमः ॥
Kādambarī of Bāṇa I

In the *Gītā* the Lord is said *Nivāsaḥ* also. See गतिर्भर्ता प्रभुः साक्षी निवासः शरणं सुहृत् । - B.G. IX.18.

707. सुयामुनः - (M) *Suyāmunaḥ* :- 'Connected with people living on the banks of Yamuna river.' Nanda, Yashoda, Baladeva and gopas and gopikās are connected with Yamuna,

hence they are known as Yāmuna. They all are attending Lord Kṛṣṇa with great devotion. Hence the Lord is Suyāmunaḥ. We can say Lord Kṛṣṇa is also directly connected with Yamunā. Here we are reminded of a beautiful verse describing the sporty movements of the Lord on the bank of Yamunā.

ध्यानाभ्यासवशीकृतेनमनसा यन्निर्गुणं निष्क्रियं
ज्योतिः किञ्चन योगिनो यदि परं पश्यन्ति पश्यन्तु ते ।
अस्माकं तु तदेव लोचनचमत्काराय भूयाच्चिरं
कालिन्दीपुलिनोदरे किमपि यन्नीलमहो धावति ॥

'If yogis through the help of their minds controlled by the constant effort of meditation can see unqualified actionless light, let them see it. But for myself, my only yearning is that there may appear before my gladdened eyes that bluish someone who keeps running on the shore of the Yamunā.'

भूतावासो वासुदेवः सर्वासुनिलयोऽनलः ।
दर्पहा दर्पदो दृप्तो दुर्धरोऽथापराजितः ॥ ८९ ॥

708. Bhūtāvāsaḥ, 709. Vāsudevaḥ, 710. Sarvasunilayaḥ, 711. Analaḥ, 712. Darpahā, 713. Darpadaḥ, 714. Dṛptaḥ, 715. Durdharaḥ, 716. Aparājitaḥ.

708. भूतावासः - (M) *Bhūtāvāsaḥ* :- 'An abode of all the elements.' According to ancient Indian belief there are five basic elements viz. Earth, Water, fire, wind and sky. They are known as five gross elements; from these elements the whole physical world has emerged. The Lord is the first and final abode of all these gross elements. Or the word Bhūta can be understood in the sense of all the created beings. Then the whole word would mean the Lord is the abode of all created beings. See -

मयि सर्वमिदं प्रोतं सूत्रे मणिगणा इव ।
B.G. VII.7

'All that is here is strung in Me like a row of gems in a string.' See :

अधि क्षियन्ति भुवनानि विश्वा - RV. I.154.4.

'In whom all the worlds are residing.'

709. वासुदेवः - (M) *Vāsudevaḥ* :- 'He who envelops the world with his Māya.' One who envelops the world with His Māyā - illusive power is *Vāsuḥ* जगदाच्छादयति मायया इति वासुः and the Lord is देवः - the god also. Hence He is called *Vāsudevaḥ*. See :-

छादयामि जगद्विश्वं भूत्वा सूर्य इवांशुभिः ।
सर्वभूताधिवासश्च वासुदेवस्ततः स्मृतः ॥
- Mahābhārata Śa. 341.41

'Like the sun with his rays I am enveloping the whole world and I am the abode of all the beings, hence I am called *Vāsudevaḥ*.' See :- also वासुदेवः (332) and (695). Also see :-

वासनाद्वासुदेवस्य वासितं भुवनत्रयम् ।
सर्वभूतनिवासोऽसि वासुदेव नमोस्तु ते ॥

710. सर्वासुनिलयः - (M) *Sarvāsunilayaḥ* :- 'Abode of all living beings.' Here there are three words *sarva*, *asu* and *nilaya*. *Sarva* means all *asu* means life and *nilaya* stands for an abode. Hence the meaning is 'Abode of all living beings.' The Lord resides in each and every being at the same time all reside in Him. Also see :- भूतावासः (708).

711. अनलः - (M) *Analaḥ* :- (1) 'One with immeasurable power.' अलम् - Alam means enough, limited and अन् + अलम् means unlimited, immeasurable power. The strength of the Lord is beyond measure, beyond imagination. (2) अनलः means fire. In the Veda the Fire-god is praised at innumerable places. According to *Agni-purāṇa* the अग्नि - Fire-god is none but Viṣṇu. See - अग्नादिरूपी विष्णुर्हि वेदादौ ब्रह्म गीयते । So the Lord is called Anala i.e. the Fire-god.

712. दर्पहा - (M) *Darpahā* :- 'Destroyer of Pride'. The Lord is so great that he never

tolerates the pride, the false-ego of any person. There is a proverb in Gujarati which means the pride of even mighty Rāvaṇa does not sustain permanently. According to the saints the food of the Lord is the pride of His devotees. He eats away the ego or the false pride of his devotees. Hence He is the 'Destroyer of Pride.'

713. दर्पदः - (M) *Darpadaḥ* :- (1) 'Giver of Pride'. The Lord gives दर्प i.e. मान - self-respect to His devotees. Those who trade the path of Dharma are given self-respect by the Lord. (2) अदर्पदः means 'one who never gives or permits pride to his devotees.' When we derive ददाति इति दः means one who gives but when it is derived as द्यति इति दः one who destroys is दः. Thus it would mean one who destroys or removes the pride of His devotees. Such style of interpretation is also displayed by Ādi Śaṅkarācārya while explaining the word प्राणदः (67)

Here I would like to note unprecedented meaning of one most significant verse of the *Bhāgavata Purāṇa* by Swamī Gangeshwarānandji Mahārāja. The verse runs as under -

तासां तत्सौभगमदं वीक्ष्य मानं च केशवः ।
प्रशमाय प्रसादाय तत्रैवान्तरधीयत ॥

- B.P. X.29.48

On seeing their मद and मान of सौभाग्य the Keśava i.e. Lord Kṛṣṇa to annihilate and to propitiate (मद and मान respectively) disappared then and there.

The instance under description is रास. The Lord has invited all gopis. In the beginning the Lord advised them to return to their respective abodes and serve elders etc. But the gopis were firm in their resolve. They gave appropriate answer to the Lord. Now the Lord started रास with them. Some gopis had मद and राधिका had मान. The line of demarcation between मद् and मान - the pride and self-respect is very thin. The pride arises when you obtain something which in fact you do not deserve. While self-respect originates in the mind of a person when is denied the respect which one deserves. The gopis received tremendous importance which they did not deserve. So they had मद. To annihilate such मद - pride the Lord disappeared. But राधिका in such a large group did not receive proper treatment which normally she deserved. Hence a sense of मान - self-respect arose in her mind. To please her the Lord had disappeared from the spot along with her. Thus the Lord is मदहा the destroyer of मद and मानद giver of self-respect also.

714. दृप्तः - (M) *Dṛptaḥ* :- 'Joyfull-Full of Bliss.' The real form of the Lord is *sat*, *cit* and *ānanda*. So He is always full of joy, or supreme bliss. Hence He is दृप्तः - Blissful. Just as if any one goes to the Sun he will enjoy nothing but the light as the very form of the Sun. In the same manner if you go to the Lord you will enjoy nothing but bliss as it is very form of the Lord. The Lord is ānanda = the bliss.

715. दुर्धरः - (M) *Durdharaḥ* :- 'Difficult to attain or hold.' The Lord is free from all sorts of उपाधि. Hence it is difficult to attain Him either physically or even in meditation. The *Gītā* says -

क्लेशोऽधिकतरस्तेषामव्यक्तासक्तचेतसाम् ।
अव्यक्ता हि गतिर्दुःखं देहवद्भिरवाप्यते ॥

- B.G. XII.5

'Those whose minds are set on unmanifested their difficulty is greater, because the goal of the unmanifested is hard to reach for the beings having this physical body.'

716. अपराजितः - (M) *Aparājitaḥ* :- 'Unconquered'. The Lord is never defeated by internal enemies like lust, anger, greediness etc.

or by external animals like mighty demons. The vices like lust, anger etc. belong to the field of Māyā, but the Lord is the master of Māyā. So Māyā is under His control. Rāvaṇa, Kaṁsa, Śiśupāla etc. were mighty enemies of the god in His various incarnations but none of them could win over Him. Hence He is always 'Unconquered.' See :-

त्वामभि गुणोनुमो जेतारम् अपराजितम् ।

- RV. I.11.2.

'I bow down to you who is the conquerer and undefeated.'

विश्वमूर्तिर्महामूर्तिर्दीप्तमूर्तिरमूर्तिमान् ।
अनेकमूर्तिरव्यक्तः शतमूर्तिः शताननः ॥ ९० ॥

717. Viśvamūrtiḥ, 718. Mahāmūrtiḥ, 719. Diptamūrtiḥ, 720. Amūrtimān, 721. Anekamūrtiḥ, 722. Avyaktaḥ, 723. Śatamūrtiḥ, 724. Śatānanaḥ.

717. विश्वमूर्तिः - (M) *Viśvamūrtiḥ* :- 'Universal form'. The Lord has shown His *Viśvarūpa* to Arjuna in which the whole universe was there in His form. The whole universe is His form. Arjuna says in the *Gītā* -

तेनैवरूपेण चतुर्भुजेन सहस्रबाहो भव विश्वमूर्ते ।

- B.G. XI.46.

'Assume your four-armed shape, O you of thousand arms and of universal form.' See :-

तस्मिन् ह तस्थु र्भुवनानि विश्वा ।

- YV. XXXI.16.

'In Him all the worlds are resting.'

718. महामूर्तिः - (M) *Mahāmūrtiḥ* :- 'Of the Great-Form'. The Lord sleeps on Śeṣanāga the biggest serpent on whose hood the whole earth rests. Now one can imagine how big must be the body of Śeṣanāga as the whole world is lifted by him on only one of his thousands of hoods. Now the Lord who sleeps on the Śeṣanāga must be having huge form. Hence He is called 'of the Great form.'

719. दीप्तमूर्तिः - (M) *Diptamūrtiḥ* :- 'Of Shining Form'. (1) सत्यम् ज्ञानम् अनन्तम् ब्रह्म - Brahman is Truth, knowledge and infinite. The knowledge is always identified with light. So the knowledge i.e. light being the very form of the Lord, He is also full of lustre. (2) When He has revealed His universal form, i.e. विश्वरूप to Arjuna. He, the Lord, was dazling with lustre. Arjuna has called Him तेजोराशिम् and दीप्तिमन्तम्. See :-

किरीटिनं गदिनं चक्रिणं च
तेजोराशिं सर्वतो दीप्तिमन्तम् ।
पश्यामि त्वां दुर्निरीक्ष्यं समन्ताद्
दीप्तानलार्कद्युतिमप्रमेयम् ॥

- B.G. XI.17

'I see Thee crowned and with Thy mace and Thy discus, hard to discern because Thou art a luminous mass of energy on all sides of me, an encompassing blaze, a sun-bright fire-bright immeasurable.'

In the Veda it is said He is the Fire, the Sun the Air and the Moon and Semen.

तदेवाग्निस्तदादित्यस्तद् वायुस्तदु चन्द्रमाः ।
तदेव शुक्रं तद् ब्रह्म ता आपः स प्रजापतिः ॥

- YV. XXXII.1

720. अमूर्तिमान् - (M) *Amūrtimān* :- 'Formless'. The Lord is said to be of universal form as He is at the same time formless too. This is the unique peculiarity which lies in Almighty. He and only He has the quality of being an abode of opposite qualities. विरुद्धधर्माश्रयत्व is possible only in Him. See :-

न तस्य प्रतिमा अस्ति यस्य नाम महद्यशः ।

- YV. XXXII.2

He who has great fame has no form.

According to Śaṅkarācārya all in the world assume form as the result of their actions. But actions do not bind the Lord, hence he has no form, He has not to assume any body to enjoy the fruits of His actions. So He is formless.

721. अनेकमूर्तिः - (M) *Anekamūrtiḥ* :- 'Innumerable Form'. The Lord with his immense capacity of illusory power (माया) assumes innumerable forms and the variety of those forms could not be imagined. See :

इन्द्रो मायाभिः पुरुरूप ईयते ।
- RV. VI.47.18

The god assumes innumerable forms by His Māyā - the illusory power.

रूपं रूपं मघवा बोभवीति मायाः कृण्वानस्तन्वः परिस्वाम् ।
- RV. III.53.8

The Lord while creating bodies became of the various forms by the help of His *māyā* - the illusory form.

In the *Gītā* it is said, 'He has everywhere the hand, leg, eye, head, face, ear etc.

सर्वतः पाणिपादं तत्सर्वतोऽक्षिशिरोमुखम् ।
सर्वतः श्रुतिमल्लोके सर्वमावृत्य तिष्ठति ॥
- B.G. XIII.14

'With His hands and feet everywhere, with eyes, heads and faces on all sides. With ears everywhere, He dwells after pervading all.

His hands and feet are on everyside of us, His heads and eyes and faces are those unnumerable visages which we see wherever we turn. His ear is everywhere, He immeasurably fills and surrounds all this world with Himself, He is the Universal Being, in whose embrace we live. So He is अनेकमूर्तिः.

722. अव्यक्तः - (M) *Avyaktaḥ* :- 'Unmanifested'. The Lord, though resides everywhere enveloping everything. Yet He is unmanifested. अयम् ईदृशः इति न व्यज्यते स अव्यक्तः । One for which you can not tell that he is of this type then he will be called unmanifested. Such identification of the Lord is practically impossible. Hence He is called unmanifested. But those who are dull-witted persons try to see the Lord as manifested as they do not know the real form of the Lord. See :-

अव्यक्तं व्यक्तिमापन्नं मन्यन्ते मामबुद्धयः ।
परं भावमजानन्तो ममाव्ययमनुत्तमम् ॥
- B.G. VII.24

'Men, of no intelligence, think of Me the unmanifested as having manifestations not realizing My higher nature, changeless and supreme.'

723. शतमूर्तिः - (M) *Śatamūrtiḥ* :- 'Of Hundred Forms'. Here the word शत - hundred need not be understood as one hundred only in the mathematical sense. Here it stands in the sense of countless or innumerable. The Lord has innumerable forms. See :-

विश्वतश्चक्षुरुत विश्वतो मुखो
विश्वतो बाहुरुत विश्वतस्पात् ।
सं बाहुभ्यां धमति सं पतत्रै-
र्द्यावाभूमी जनयन् देव एकः ॥ - RV. X.81.3

and

सहस्रशीर्षा पुरुषः सहस्राक्षः सहस्रपात् ।
- RV. X.90.1

724. शतानन - (M) *Śatānanaḥ* :- 'Of Numerous Faces'. The Lord has, out of His unimaginable grace, revealed His universal form to Arjuna. There looking at such an unprecedented form of the Lord, Arjuna, the mighty warrior, was full of fear and was taken abeck. There he has described the Lord as अनेकबाहूदरवक्त्रनेत्रम् (B.G. XI.16) and रूपं महत्ते बहुवक्त्रनेत्रम् (B.G. XI.23) 'Having numerous arms, belly faces and eyes' and 'your form having many faces and eyes' Thus the Lord is 'of numerous faces.'

एको नैकः सवः कः किं यत्तत्पदमनुत्तमम् ।
लोकबन्धुर्लोकनाथो माधवो भक्तवत्सलः ॥ ९१ ॥

725. Ekaḥ, 726. Naikaḥ, 727. Savaḥ, 728. Kaḥ, 729. Kim, 730. Yat, 731. Tat, 732. Padamanuttamam, 733. Lokabandhuḥ, 734. Lokanāthaḥ, 735. Mādhavaḥ, 736. Bhakta-Vatsalaḥ.

725. एकः - (M) *Ekaḥ* :- 'One'. The Lord, though He assumes countless forms at times without numbers, yet He is one and only one. 'एकम् एव अद्वितीयम् - (Chā.Up. VI.2.1) Only one, without second' is the well-known fact about Him. He according to Śaṅkarācārya has no distinction in His own spices (सजातीय भेद) in other spices (विजातीय भेद) or in Himself (स्वगत भेद) Hence He is rightly designated as 'One'. See :-

एक वा इदं विबभूव सर्वम् । - RV. VIII.58.2 and एक इद् राजा । - RV. X.121.3.

726. नैकः - (M) *Naikaḥ* :- 'Not one i.e. Many'. He is not one i.e. to say He when and where the occasion demands, assumes innumerable shopes and forms. He has become fish, tortoise, lion-faced man and so on for the protection of the world. So He is not only one but He is having many forms too. He is one and many both. This is His unique nature, beyond the imagination of a common man.

727. सवः - (M) *Savaḥ* :- 'Sava'. Sava is a special type of sacrifice. In Vedic time a sacrifice was performed and soma juice was squeezed out of the soma-creeper. Such a sacrifice was called *Savaḥ*. The Lord is यज्ञ, 'यज्ञो वै विष्णुः' is said in Vedic literature. While in the *Gītā* the Lord Himself maintains - अहं क्रतुरहं यज्ञः (B.G. IX.16).

728. कः - (M) *Kaḥ* :- (1) Happiness. In Sanskrit there are certain words consisted of single syllable and yet they do contain meaning. Such one word is कः which stands for Happiness. The Lord is always full of happiness. Hence He is called कः (the Happiness). (2) कः in vedic literature stands for प्रजापतिः. In कस्मै देवाय हविषा विधेम (RV. X.129) the word कः is used in the sense of प्रजापतिः. It is said प्रजापतिर्वै कः । - Śa.Bra. VI.4.3.4. In *Bhāgavata Purāna* also कः is used in the sense प्रजापति see - कस्मै येन विभासितोऽयमतुलो ज्ञानप्रदीपः पुरा (B.P. XII.13.19). And this प्रजापति is none but the form of Viṣṇu. So the Lord is said here कः.

729. किम् - (M) *Kim* :- 'What ?' Always when we starts thinking anything we start with a question what is this ? Thus what always precceeds our thought. And Brahman, according to Ādi Śaṅkarācārya, being an object of all our efforts, comes very first when we start thinking. Hence the Brahman is said किम् = what. And Brahman and Viṣṇu are identical. Hence the Lord is said here किम्. See - सर्वपुरुषार्थरूपत्वात् ब्रह्म एव विचार्यम् इति ब्रह्म किम् ।

730. यत् - (M) *Yat* :- 'Which.' The Brahman is referred to by यत् in Upaniṣads, though the Brahman is beyond thought or imagination. e.g. यतो वाचो निवर्तन्ते (Tai.Up. II.9.1) etc. or यतो वा इमानि भूतानि जायन्ते etc. (Tai.Up. III.1) Hence the Brahman is called यत्.

731. तत् - (M) *Tat* :- 'That'. Brahman is suggested by the word *tat*. See :-

ॐ तत् सत् इति निर्देशो ब्रह्मणस्त्रिविधः स्मृतः । - B.G. XVII.23. Says the *Gītā*. Hence the Lord is called *tat* here. In Upanisadic literature the Brahman i.e. the Highest Reality is designated as *tat*. See तत् त्वम् असि (Chā.Up.) Here the word *tat* is referring to Brahman.

732. पदमनुत्तमम् - (M) *Padamanuttamam* :- The Supreme State According to Ādi

Śaṅkarācārya पद्यते गम्यते मुमुक्षुभिः इति पदम् - which is saught or reached by aspirant of liberation is *padam* i.e. state. and अन्-उत्तमम् - none is better than it. i.e. the supreme. Thus the whole group of words means the supreme state or the Best position or unparallel Abode. See :

तद् विष्णोः परमं पदम् सदा पश्यन्ति सूरयः ।
दिवीव चक्षुरायतम् ॥ - RV. I.22.20

'The supreme abode of Viṣṇu is always looked upon by wise ones. It is like a brilliant eye of the Heaven.'

The Lord in the *Gītā* says -

यद् गत्वा न निवर्तन्ते तद्धाम परमं मम ।
- XV.6.

'That is My supreme abode from which those who reach it never return.'

733. लोकबन्धुः - (M) *Lokabandhuḥ* :- 'Friend of the world'. The Lord is the father, mother, brother as well as the friend of all the created beings. In the Veda we find -

उत वात पितासि न उत भ्रातोत नः सखा ।
स नो जीवातवे कृधि ॥ - RV. X.186.2

'O wind ! you are our father, you are our brother, you are our friend. Kindly bestow upon us the life to live.'

In the *Gītā* the Lord declares that :

सुहृदं सर्वभूतानां ज्ञात्वा मां शान्तिमृच्छति ।
- B.G. V.29

'Knowing Me as the friend of all beings the person attains to peace.' All the creatures are directly related to the Lord. No one is a better relative of beings than the Lord Himself. He takes care of all at all the time and all the places. Hence He is the real relative or the best friend of all.

734. लोकनाथः - Lokanāthaḥ :- (1) 'The Lord of the world.' He is the creator, sustainer and destroyer of the world. So He is the Lord of the world. (2) 'One who is solicited by the people of the world to fulfill their desires.' लोकैः नाथ्यते. When the people of the world are in trouble they approach Him. Even the earth assumes the form of a cow and goes to pray the Lord. So He is *Loka-nāthaḥ*.

735. माधवः - (M) *Mādhavaḥ* :- Born in the family of Madhu. मधुकुले जातत्वात् माधवः । This is the meaning given by Ādi Śaṅkarācārya. See : माधवः (72) and (167).

736. भक्तवत्सलः - (M) *Bhakta-Vatsalaḥ* :- 'Lover of the devotees'. The Lord has tremendous love for His devotees. He is so considerate of His devotees that for the sake of His devotees even He gives up His promise or violates His own vows. For keeping the vow of Bhīṣma He has given up His own vow. It is said -

तुलसीदलमात्रेण जलस्य चुलुकेन च ।
विक्रीणीते स्वात्मानं भक्तेभ्यो भक्तवत्सलः ॥

'The Lord, the lover of His devotees sells off even Himself to His devotees only in a leaf of Tulasi, or handful of water.'

सुवर्णवर्णो हेमाङ्गो वराङ्गश्चन्दनाङ्गदी ।
वीरहा विषमः शून्यो घृताशीरचलश्चलः ॥ ९२ ॥

737. Suvarṇavarṇa, 738. Hemāṅgaḥ, 739. Varāṅgaḥ, 740. Candanāṅgadī, 741. Vīrahā, 742. Viṣamaḥ, 743. Śūnyaḥ, 744. Ghṛtāśīḥ, 745. Acalaḥ, 746. Calaḥ.

737. सुवर्णवर्णः - (M) *Suvarṇavarṇa* :- 'Golden coloured'. He whose colour is like that of the colour of gold. (सुवर्णस्य वर्णः इव वर्णः यस्य सः) In *Muṇḍka Upaniṣad* it is said :-

यदा पश्यः पश्यते रुक्मवर्णं
कर्तारमीशं पुरुषं ब्रह्मयोनिम् ।
तदा विद्वान् पुण्यपापे विधूय
निरञ्जनः परमं साम्यमुपैति ॥ - Mu.Up. 3.1.3

'When the seer sees Him (the Lord) of golden-colour, the agent, the master, the being, the cause of Brahma then that seer shanking off all the actions full of merits or demerits becomes stainless and attains the supreme oneness with Him.'

Thus the Highest Reality is often referred to as having 'Golden coloured' one.

738. हेमाङ्गः - (M) *Hemāṇgaḥ* :- 'Of Golden limbs'. In the *Upaniṣad* it is said, य एष: अन्तरादित्ये हिरण्मय: पुरुष: (Chā.Up. I.6.6) 'The golden person is seen in the Sun' etc. and the Sun is Brahman आदित्यो ब्रह्म इत्यादेश:. So the Lord here is said having Golden limbs. He is often mentioned as हिरण्याङ्ग:, हिरण्यवर्ण:, हिरण्यवपु:, हिरण्यगर्भ: etc.

739. वराङ्गः - (M) *Varāṇgaḥ* :- 'Having Beautiful Limbs'. *Vara* means beautiful and *aṇga* means limbs. All the limbs of the Lord are most beautiful attractive and charming. Even on looking at any of His limbs the devotee falls in love with Him. His form is त्रैलोक्य सौभगमिद च निरीक्ष्य रूपं (*Bhā.Pu.* X.29.40), says gopis.

740. चन्दनांगदी - (M) *Candanāṇgadi* :- 'Having the armlet made of Chaudana' or if we take candana and aṇgada separately, as Ādi Śaṅkarācārya does, it would mean 'whose hands are adorned by Chandana = sandle wood and (beautiful) armlets.' Sandle wood is known for its fragrance as well as cooling effect. The Lord is also capable of spreading fragrance and cooling effects for His devotees. Hence this epithet is given to Him.

741. वीरहा - (M) *Virahā* :- 'Annihilator of Heroes'. The Lord is always full of mercy but for those who try to destroy Dharma or who are engaged in troubling His devotees He plays the role of a powerful enemy and kills them without delay. He may be a Hero like Ravaṇa or Kaṁsa possessed of the strength of ten thousand elephants in one hand. So the Lord is विरहा.

742. विषमः - (M) *Viṣamaḥ* :- 'Unequalled'. None in the world is equal to Him न विद्यते समो यस्य स: विषम: । In the *Gītā* Arjuna prays the Lord after seeing His Universal Form :-

पितासि लोकस्य चराचरस्य
त्वमस्य पूज्यस्य गुरुर्गरीयान् ।
न त्वत्समोऽस्त्यभ्यधिक: कुतोऽन्यो
लोकत्रयेऽप्यप्रतिमप्रभाव: ॥ - B.G. XI.43

'You are the father of the world of the moving and unmoving. You are the object of its worship and the most solemn object of veneration. None is equal to Thee, how then could there be one greater than you in the three worlds. On Incomparable in might ?' Thus the Lord is matchless, unparalleled and unequalled in all the three worlds.

743. शून्यः - (M) *Śūnyaḥ* :- 'The void' The Lord is free from all the worldly attributes or qualities. He is formless, tasteless, touchless, and has no feet, no arms. He is void of everything. Hence the *Upaniṣad* has declared नेति नेति not this, not this. It is said :-

अन्त: शून्यो बहिश्शून्य: शून्य: कुंभ इवाम्बरे ।
अन्त: पूर्णो बहि: पूर्ण: पूर्ण: कुंभ इवार्णवे ॥

'He is, like a pot in the sky void inside and outside. He is like a pot in the ocean filled outside and inside too'. He is शून्य: therefore He is पूर्ण: and He is पूर्ण: therefore He is शून्य: ।

744. घृताशीः - (M) *Ghṛtaśīḥ* :- (1) 'Who has eaten Ghee'. It is believed that आयुर्वै घृतम् = Ghee is the life. In His incarnation as Kṛṣṇa the Lord has collected butter and not only He Himself ate it but has distributed among His devotees and friends a swell as to the monkies because monkies have helped Him in His Rāmāvatāra. (2) Ādi Śaṅkarācārya has assigned

altogather a different meaning. According to him all the desires of the Lord have disappeared. Hence He is called one without any desire. घृता विगलिता आशिषः प्रार्थना अस्य इति घृताशीः ।

745. अचलः - (M) *Acalaḥ* :- 'Steady'. The Lord is always steady. He is hardly moved by any difficulty or temptation. The *Gītā* says about the soul that is also applicable to the Lord see :-

नित्यः सर्वगतः स्थाणुरचलोऽयं सनातनः ।
- B.G. II.24

'He is permanent, everywhere, unmoving steady and eternal.' See :- अच्युतः (100) and स्थाणुः (28).

746. चलः - (M) *Calaḥ* :- 'Moving'. The Lord always keeps on moving in the form of a wind. चलः moving (746) and अचलः steady (745) these two names seem to be quite opposite to one another. Yet they both are applicable in case of the Lord. The Lord has विरुद्धधर्माश्रयत्व - the opposite qualities can reside simultaniously only in Him. He is called शब्दसहः (912) and शब्दातिगः (911). Even the *Gītā* describes Him in such contradictory language. See :-

सर्वेन्द्रियगुणाभासं सर्वेन्द्रियविवर्जितम् ।
असक्तं सर्वभृच्चैव निर्गुणं गुणभोक्तृ च ॥
- B.G. XIII.15

'Shining in the functions of all senses, yet without all the senses. Unattached get supporting all, free from qualities and yet enjoying all the qualities.'

All the senses and their qualities reflect Him but He is without any senses; he is unattached, yet all supporting; he is enjoyer of the gunas, though not limited by them.

अमानी मानदो मान्यो लोकस्वामी त्रिलोकधृक् ।
सुमेधा मेधजो धन्यः सत्यमेधा धराधरः ॥ ९३ ॥

747. Amānī, 748. Mānadaḥ, 749. Manyaḥ, 750. Lokaswāmī, 751. Trilokadhṛk, 752. Sumedhā, 753. Medhajaḥ, 754. Dhanyaḥ, 755. Satya-medhā, 756. Dharā-dharaḥ.

747. अमानी - (M) *Amānī* :- (1) 'Without (any) Pride.' *Mānā* i.e. false pride is a vice and the Lord is everfree from such false pride or arrogance. (2) According to Ādi Śaṅkarācārya one who has no sense of identifying Him-self with non-self i.e. all the worldly objects. A common man identifies himself with the objects other than the self and then suffers in the world. The Lord is free from such false identification. Therefore He is अमानी.

748. मानदः - (M) *Mānadaḥ* :- (1) 'Giver of false pride'. He by His illusory power creates false pride in a person for non-self objects. (2) 'Giver of Respect'. He creates self-respect in the mind of His devotees. (3) 'Destroyer of false pride'. He is destroying the false pride i.e. the identification with non-self objects of the knowers of truth or those who seek to attain reality. Here in the fist two interpretations दः is derived as ददाति इति दः one who gives. While in the last one दः is derived as द्यति इति दः one who destroys.

749. मान्यः - (M) *Mānyaḥ* :- 'Honoured'. The Lord is सर्वेश्वरः the Master of all. Hence all are honouring Him. Self respect or honour is a virtue while pride is a vice. The Lord is always honoured because of his deserving qualities. If you demand the respect you may get it or not but if you deserve due to your virtues you would commkand the respect. Hence never demand but try to deserve. The Lord deserves hence He commands the respect in the heart of His devotees.

750. लोकस्वामी - (M) *Lokaswāmī* :- 'The

Master of the worlds.' According to Indian mythology there are three *lokas*-worlds :

1. *Pāṭāl* = Nether region, 2. *Pṛthvi* = Earth, 3. *Svarga* = Heaven. And the Lord is the master of all these three worlds According to another mythological belief there are fourteen lokas (1) *Bhūrloka*, (2) *Bhuvaḥloka*, (3) *Svarloka*, (4) *Maharloka*, (5) *Janaloka*, (6) *Tapaloka* and (7) *Satyaloka*. These seven are above the earth. (1) *Atal*, (2) *Vital*, (3) *Sutala*, (4) *Talatala*, (5) *Bhutala*, (6) *Mahātala*, (7) *Pāṭāla* - All these lokas are governed by Him. Hence He is the Master of Lokas. See :-

तमीशानं जगतस्तस्थुषस्पतिम् । - YV. XXV.18

751. त्रिलोकधृक् - (M) *Trilokadhṛk* :- 'Supporter of three worlds'. The earth, heaven and hell (and some say *Pāṭāla*) are the three worlds and they are properly supported by the Lord. If He withdraws the support then all the three would topple down. So the real supporter of these three worlds is the Lord Himself. See :- त्रिलोकेशः (647), लोकाध्यक्षः (133), लोकनाथः (714) and लोकस्वामी (750).

752. सुमेधा - (M) *Sumedhā* :- 'Having the Best Intelligence.' *Buddhi*, *Prajñā*, *Medhā* etc. are the names of intelligence. But all have the deeper significance. *Medhā* is super intelligence by which person remembers and can reproduce whenever need arises whatever he has heard. Such medha was the most coveted object in Vedic prayers. See :-

यां मेधां देवगणाः पितरश्च उपासते ।
तया मामद्य मेधया अग्ने मेधाविनं कुरु ॥
- YV. XXXII.4

'O Agni ! Medhā by which the group of gods and manes are worshipping kindly make me the possessor of such Medhā.'

मेधां मे वरुणो ददातु मेधामग्निः प्रजापतिः ।
मेधामिन्द्रश्च वायुश्च मेधां धाता ददातु मे ॥
- YV. XXXII.15

'May Varuṇa bestow Medhā upon me May Agni and Prajapati grant Medhā to me. May Indra and Vāyu and Dhātā give Medhā to me.'

The Lord possesses such Medhā at its highest. Therefore He is called Sumedhā here.

753. मेधजः - (M) *Medhajaḥ* :- Born in Sacrifice. मेधे अध्वरे जायते इति मेधजः One who is born in sacrifice is *Medhajaḥ*. Sacrifice is the most pious act. If one performs it with devotion one can attain the Lord. Thus the Lord is born i.e could be attained by sacrifice. When Dasaratha performed sacrifice he got Rama. So the Lord is मेधजः ।

754. धन्यः - (M) *Dhanyaḥ* :- 'Fortunate'. A person is fortunate if his desires are fulfilled. In case of the Lord He is सर्वकामः and आप्तकामः i.e. all His desires are always fulfilled. In one sense He is above such worldly feelings like desire, dream expectations etc. as He is the Master of all and Hence His all desires are fulfilled without any effort.

755. सत्यमेधा - (M) *Satya-medhā* :- 'True intelligence.' The Lord Himself is *Satya* - He is the embodiment of truth. It is accepted by all that the truth is god and the god is truth. Hence the truth being His very Being. His intelligence is also true. Hence He is called 'True intelligence.'

756. धराधरः - (M) *Dharā-dharaḥ* :- 'The Upholder of the Earth.' Among the numerous *Vibhūtis* of God *Ananta* i.e. *Seṣanāga* is also His *Vibhūti*. अनन्तश्चास्मि नागानाम् - B.G. X.29 According to Indian mythology the earth is held by *Ananta-nāga* on his hood and *Ananta* being the *Vibhūti* of the Lord, the Lord holds the earth. So He is called here the upholder of the earth. See :-

स दाधार पृथिवीं द्यामुतेमाम् । - RV. X.121.1
तस्मिन् ह तस्थुर्भुवनानि विश्वा । - YV. XXXI.19

तेजोवृषो द्युतिधरः सर्वशस्त्रभृतां वरः ।
प्रग्रहो निग्रहो व्यग्रहो नैकशृङ्गो गदाग्रजः ॥ ९४ ॥

757. Tejovṛṣaḥ, 758. Dhyutidharaḥ, 759. Sarva-śastra-bhṛtām varaḥ, 760. Pragrahaḥ, 761. Nigrahaḥ, 762. Vyāgraḥ, 763. Naika-śṛṅgaḥ, 764. Gadāgrajaḥ.

757. तेजोवृषः - (M) *Tejovṛṣaḥ* :- (1) 'One who showers lustre'. The lustre showering form of the Lord is described in the *Gītā* :-

तेजोभिरापूर्य जगत्समग्रं भासस्तवोग्राः प्रतपन्ति विष्णो ।
B.G. XI.30

'O Viṣṇu ! Your fiery rays fill the whole world and scorch it with their fierce radiance.'

So the Lord is showering the lustre. (2) According to Ādi Śaṅkarācārya तेजसाम् अम्भसाम् सर्वदा आदित्यरूपेण वर्षणात् तेजोवृषः - He is the showerer of lustre in the form of water by assuming the form of the Sun. It is our ancient belief that

यज्ञौ प्रास्ताहुति सम्यगादित्यमुपतिष्ठते ।
आदित्याज्जायते वृष्टिस्ततोऽन्नं ततः प्रजाः ॥
Manu. III.76

'An oblation offered in the sacrifice properly reaches to the Sun, from the Sun the rain is originated, then from the rain follows the food-grains and from food-grains the people are born.' In this sense also the Lord is the showerer of the lustre in the form of the rain. See - आदित्यः (39) and (563).

758. द्युतिधरः - (M) *Dyutidharaḥ* :- 'One who bears the lustre'. From each and every limb of the Lord the lustre shines forth. Kṛṣṇa has become almost the synonym of lustre. Where there is Kṛṣṇa the radiance is there. One can not imagine the existence of Kṛṣṇa without lustre, radiance or splendour. That is the reason why Swāmī Madhusūdana Sarasvatī has said :-

कृष्णात् परं किमपि तत्त्वमहं न जाने ।

759. सर्वशस्त्रभृतां वरः - (M) *Sarva-śastra-bhṛtām varaḥ* :- 'The Best among all the weilders of weapons.' In the *Gītā* the Lord has said रामः शस्त्रभृतामहम् - (B.G. X.31) 'I am Rama among the weilders of weapons.' So far as the weapons in the world are concerned the arrow of Rāma (रामबाणः) is never failing one. So Rāma is the best weilder of weapon. On the other hand Viṣṇu has numerous weapons like *Śārṅga Dhanuṣya, Nandaki Sword, Kaumudiki Gadā* and so on. See - सुदर्शनः (417), नन्दकी (994), चक्री (995), शार्ङ्गधन्वा (996), गदाधरः (997), रथाङ्गपाणिः (998), सर्वप्रहरणायुधः (1000).

760. प्रग्रहः - (M) *Pragrahaḥ* :- (1) 'The Reins'. The Lord is the reins for controlling the mad horses in the form of our senses. Our senses are running here and there in the field of the objects of the world and we have no control over them. If we want to control them we require reins and the Lord or the name of the Lord is the reins to control them. (2) The sole receiver. The devotees offer numerous objects physical or mental with great love and admiration and the god accepts them, honouring their devotion. See :-

पत्रं पुष्पं फलं तोयं यो मे भक्त्या प्रयच्छति ।
तदहं भक्त्युपहृतमश्नामि प्रयतात्मनः ॥
B.G. IX.26

'Whosoever offers to Me with devotion a leaf (i.e. Tulasī Patra) a flower, a fruit or water, that offering with devotion of the pure hearted one, I accept.' Hence the Lord is the 'sole receiver'.

761. निग्रहः - (M) *Nigrahaḥ* :- 'The Controller'. The Lord controls the whole universe, the moving and unmoving world, hence He is the controller. The mighty demons have tried to control Him but all of them have failed

miserably. On the contarary they came under the control of the Lord. So the Lord is a controller par excellence. On the other side the Lord comes under the control of the love of His true devotees. See :-

तं मत्वाऽऽत्मजमव्यक्तं मर्त्यलिङ्गमधोक्षजम् ।
गोपिकोलूखले दाम्ना बबन्ध प्राकृतं यथा ॥

- Bhā.Pu. X.9.14

'Regarding Him, who is unmanifested, as her own child, assuming the form of a mortal and looking downwards, she has tied Him down at husking mortar by a string just like an ordinary person.'

What a strange situation ! One who can control the whole universe has come under the control of Yaśoda.

762. व्यग्रः - (M) *Vyāgraḥ* :- (1) Without end. विगतम् अग्रम् अन्तः विनाशः अस्य His end has gone forever i.e. He is without end, or endless, eternal, imperishable. (2) Engaged. He is always engaged in fulfilling the desires of his devotees. These two interpretations are offered by Ādi Śaṅkarācārya.

763. नैकशृङ्गः - (M) *Naika-śṛṅgaḥ* :- Of Many Horns. Ādi Śaṅkarācārya quotes a Vedic mantra to explain this where He is said to have four horns. See -

चत्वारि शृङ्गा त्रयो अस्य पादा
द्वे शीर्षे सप्त हस्तासो अस्य ।
त्रिधा बद्धो वृषभो रोरवीति
महो देवो मर्त्यां आ विवेश ॥

- RV. IV.58.3

Here the Great God (महा देवः) is described as having four horns and three legs etc. Here four horns means four *sādhanas* as described in Vedanta philosophy viz. विवेक, वैराग्य, षट्संपत्ति and मुमुक्षुता. So the Lord have (न एकः) not one but many horns.

764. गदाग्रजः - (M) *Gadāgrajaḥ* :- (1) 'Realised through mantra.' In Sanskrit the word Nigada stands for mantra and one who is *Agrajah* - born by mantra i.e. realised through mantra is Nigadāgrajaḥ and here a prefix *Ni* is dropped. Hence the name Gadāgrajaḥ. Such interpretation is provided by Ādi Śaṅkarācārya. (2) Elder brother of Gada. Gada was the younger brother of the Lord Kṛṣṇa. Hence is often referred to in Indian mythology as Gada-agrajah i.e. one who was born before Gada i.e. the elder brother of Gada.

चतुर्मूर्तिश्चतुर्बाहुश्चतुर्व्यूहश्चतुर्गतिः ।
चतुरात्मा चतुर्भावश्चतुर्वेदविदेकपात् ॥ ९५ ॥

765. Caturmūrtiḥ, 766. Caturbāhuḥ, 767. Catur-vyuhaḥ, 768. Caturgatiḥ, 769. Caturātma, 770. catur-bhāvaḥ, 771. Catur-veda-vit, 772. Ekapāt.

765. चतुर्मूर्तिः - (M) *Caturmūrtiḥ* :- 'Four-Formed (with four colours). The Lord incarnates in different *yuga* and assumes the various colours. See :-

आसन् वर्णास्त्रयो ह्यस्य गृह्णतोऽनुयुगं तनूः ।
शुक्लो रक्तस्तथापीत इदानीं कृष्णतां गतः ॥

- Bhā.Pu. X.8.13

It is said in *Bhāgavatā Purāṇa* that the Lord Kṛṣṇa has assumed different bodies in each *yuga*. He had white, red and yellow colours and now He has turned into black. (2) According to Ādi Śaṅkarācārya there are four forms of the Lord viz. (1) *Virāt*, (2) *Sūtrātmā*, (3) *Avyakṛta* and (4) *Turīya*. (3) It also may be understood as four stages of a being (1) *Jāgrata*, (2) *Svapna*, (3) *Suṣupti* and (4) *Turīya*. Moreover see :- चतुर्व्यूहः (138) and (767).

766. चतुर्बाहुः - (M) *Caturbāhuḥ* :- 'Four-

Armed'. Lord Viṣṇu has four arms and in each one He holds coanch disc mace and lotus. This is His *Saumya* form. Arjuna, when frightened by visualizing the universal form of the Lord, requests Him to assumne again the four-armed form. See -

अदृष्टपूर्वं हृषितोऽस्मि दृष्ट्वा
भयेन च प्रव्यथितं मनो मे ।
तदेव मे दर्शय देवरूपं
प्रसीद देवेश जगन्निवास: ॥

- B.G. XI.45

'I am happy on seeing (your form) which was never seen before but my heart is shaken with fear. Kindly show me your that same other form O God ! be gracious, O Lord of the gods and O Refuge of the universe !'

किरीटिनं गदिनं चक्रहस्त-
मिच्छामि त्वां द्रष्टुमहं तथैव ।
तेनैव रूपेण चतुर्भुजेन
सहस्रबाहो भव विश्वमूर्ते ॥

- B.G. XI.46

'I wish to see you as before with your crown, mace and disc in your hand. Kindly assume your four-armed form. O Thousand-armed ! O Universal Form !'

This verse requires some clarification in detail. Swami Gangeshwaranandji, my Gurudeva, has explained it in a different way.

In Mahābhārata Arjuna has never seen Kṛṣṇa with four armed one. Had he seen Him in that form He might have understood Him as a god and not as his personal friend. So here चतुर्भुज word should be understood as चतुर्भि: भक्तै: भावै: वा भुज्यते अनुभूयते इति चतुर्भुज: । One who is realized by four types of devotees आर्त, जिज्ञासु, अर्थार्थी and ज्ञानी (as referred to in seventh chapter of *Gītā*) is चतुर्भुज or one who is realized by four types of emotions or devotion viz दास्य, (servent) सख्य (friend) Vātsalya (child) and Mādhurya (lover).*

* See - '*Gītā*-mandākinī' by Swami Gangeshwaranandji, Udasin, Translated by Nilam Patel, Published by Sanskrit Seva Samiti, Ahmedabad, 1998, p. 68 to 73.

767. चतुर्व्यूह: - (M) *Catur-vyūhaḥ* :- 'of Having four forms' (of incarnation). Ādi Saṅkarācārya has quoted Aritareya Āraṇyaka - शरीरपुरुष: छन्दपुरुष:, वेदपुरुष: and महापुरुष: (Ait.Ā. III.4.2) The Lord has assumed four forms (1) The body person, (2) The Metre-person, (3) Veda Person and (4) Great person. The Lord has four *Vyūhaḥ* viz (1) *Vādudeva*, (2) *Saṁkarṣaṇa*, (3) *Pradyumna* and (4) *Aniruddha*. See चतुर्व्यूह: (138).

768. चतुर्गति: - (M) *Caturgatiḥ* :- 'Final Goal of four types of people.' In ancient India the people were classified in four types *Brāhmaṇa* (Learned) *Kṣtriya* (Warrior) *Vaiṣya* (Business community) and *Sūdras* (Servant). The Lord is the final goal of all these four types of the people. In old good days in India the human life was also divided into four stages (1) *Brahmacarya* (Student life), (2) *Gṛhastha* (Householder), (3) *Vānaprastha* (Retired life) and (4) *Saṁnyāsa* (the life of renunciation). The Lord could be and should be realized by a person in all these four stages of life. Hence He is called *catur-gati*.

769. चतुरात्मा - (M) *Caturātmā* :- (1) 'Of four fold self'. *Mana*, *Buddhi*, *Citta* and *Ahamkāra* are the four innerself and the Lord is possessed of all these four in its most immeculate condition as He is always free from vices like pride, temptation, greediness etc. (2) The Lord shines by *nāma* (name), *rūpā* (form), *guṇa* (quality) and *Karma* (action). So He is called चतुरात्मा. (3) He is the soul of all the four types of creatures viz अण्डज, स्वेदज, उद्भिज्ज and जरायुज.

अण्डजा पक्षिसर्पाद्या: स्वेदजा मशकादय: ।
उद्भिज्जा वृक्षगुल्माद्या मानुषाद्या जरायुजा: ॥

अण्डजा are birds and serpants. स्वेदजा are mosquitos etc. उद्भिज्जा are trees creapers etc. and जरायुजा: are human beings.

770. चतुर्भावः - (M) *Catur-bhāvaḥ* :- 'The source of the four' (aims of life). *Dharma*, *Artha* (money), *Kāma* (desire) and *Mokṣa* (liberation) these are the four aims of human life according to the ancient thinkers and seers in India. The Lord is the source of all these four aims of life. All the activities of a person could be classified in only those four aims. Here one must try to understand Kāma. In its narrow sense it would mean sex also. But if the enjoyment of the sex is not averse to Dharma then it becomes the pious form of the Lord Himself. See :-

धर्माविरुद्ध भूतेषु कामोऽस्मि भरतर्षभ ।

- B.G. VII.11

'O Best among Bharatas ! In beings I am the Kāma (sex) which is not contrary to Dharma.' Veda Vyāsa has also said that one can attain *artha* (money), *kāma* (desire) by Dharma. Hence why that Dharma is not attended fully ? धर्माद् अर्थश्च कामश्च स धर्मः किं न सेव्यते ? If you follow Dharma you would be able to earn money, fulfill your desire and ultimately attain liberation also so the Dharma is the root cause of the rest of the three aims of human beings.

771. चतुर्वेदवित् - (M) *Catur-veda-vit* :- 'Knower of the four Vedas'. (1) *Rigveda*, (2) *Yajurveda*, (3) *Sāmaveda* and (4) *Atharva-veda* are the four Vedas. The Lord knows all of them. He Himself has said in the *Gītā*. See :-

वेदैश्च सर्वैरहमेव वेद्यो वेदान्तकृद् वेदविदेव चाहम् ॥

- B.G. XV.15

'I am He who is to be known by all the Vedas. I am the author of the Vedas and I too the knower of the Vedas.' For the meaning of the word Veda see :- वेदः (127) and वेदवित् (128) and (131).

772. एकपात् - (M) *Ekapāt* :- 'The one-footed one'. Pada in Sanskrit means a quarter. In *Puruṣa-sūkta* it is said पादोऽस्य विश्वाभूतानि त्रिपादस्यामृतं दिवि । - RV. X.90.3. 'All the created beings are His one quarter and His three, immortal quarters are in the heaven.' Pāda also means a part. The Lord Himself maintains in the *Gītā* :-

विष्टभ्याहमिदं कृत्स्नमेकांशेन स्थितो जगत् ।

- B.G. X.42

'I support this universe pervading it with My one part.'

The Lord has created the universe and pervaded in the whole universe yet he is a above it. To emphasise this fact here He is called *Ekapāt*. In the Veda there is a sad who is named as अज-एकपाद् ।

समावर्तोऽनिवृत्तात्मा दुर्जयो दुरतिक्रमः ।
दुर्लभो दुर्गमो दुर्गो दुरावासो दुरारिहा ॥ ९६ ॥

773. Samāvartaḥ, 774. A-nivṛttātma, 775. Durjayaḥ, 776. Duratikramaḥ, 777. Durlabhaḥ, 778. Durgamaḥ, 779. Durgaḥ, 780. Durāvasaḥ, 781. Durārihā.

773. समावर्तः - (M) *Samāvartaḥ* :- 'Equally turner' (of the universe). The wheel of this univers is efficiently turned and kept in motion forever by the Lord. Man may think under the illusion that he is acting or doing or achieving in this world. But this is the false notion. Man has only the freedom to stich but the healing is not in his hand. He can act but the fruit of action lies in the hand of Almighty and Almighty only. The *Gītā* says -

ईश्वरः सर्वभूतानां हृद्देशेऽर्जुन तिष्ठति ।
भ्रामयन् सर्वभूतानि यन्त्रारूढानि मायया ॥ - B.G. XVII.

'The God abides in the hearts of all created beings. O Arjuna ! causing them to turn round by His illusory power as if they were mounted on machine.'

774. अनिवृत्तात्मा - (M) *A-nivṛttātma* :- 'Not retiring'. The Lord is ever active. He never turns away His face from any activity. If He does not continue His activities the function of the world would be in danger. So He has never thought of retiring. Some interpret this word as *Nivṛttātmā* - one who has retired. Though the Lord is always at work yet He is never entangled in it. Hence He is always *Nivṛtta*. It is said

निवृत्तिरपिमूढस्य प्रवृत्तिरुपजायते ।
प्रवृत्तिरपि धीरस्य निवृत्तिफलभागिनी ॥

'Even the retirement of a dull-witted one turns out to be an engagement. While the actions of a wise person breeds the fruits in the form of a retirement.'

This is fully applicable in case of the Lord. He does nothing and yet He is the doer of everything. He does everything and yet He is doing nothing.

775. दुर्जयः - (M) *Durjayaḥ* :- 'Unconquerable'. The Lord is possessed of mighty strength. He is the very source of energy. Hence no one could conquer him. He is not defeated by any one at any time at any place. See : अजितः (549) अपराजितः (716) and (862).

776. दुरतिक्रमः - (M) *Duratikramaḥ* :- 'Unsurpassable'. The Lord is above whole universe. None could surpass Him. Veda says -

सहस्रशीर्षा पुरुषः सहस्राक्षः सहस्रपात् ।
स भूमिं विश्वतो वृत्वात्यतिष्ठद्दशाङ्गुलम् ॥
- RV. X.90.1

'A Supreme being is of numerous heads, countless eyes and feet beyond numbers. He after pervading the earth stands above ten fingers.'

'Stands above ten fingers' is an idiom which suggests that He is above all. None could surpass Him.

The other suggested meaning of the term is that no one can disobey Him. All are under His sway. He spares nobody. All have to willingly or unwillingly obey His orders. The Vedic phrase न जातो न जनिष्यते - 'none is born equal to Him' no one will be born who can overcome Him proves this beyond doubt. In this sense He is *Duratikramaḥ*.

777. दुर्लभः - (M) *Durlabhaḥ* :- 'Difficult to attain.' He is not easy to attain. It is said :-

नायमात्मा प्रवचनेन लभ्यो
न मेधया न बहुना श्रुतेन ।
- Mu.Up. III.2.3

'This soul (i.e. the Lord) is neither attainable by lectures nor by super intelligence nor by hearing too much.'

In the *Gītā* also the Lord says :-

नाहं वेदैर्न तपसा न दानेन न चेज्यया ।
शक्य एवंविधो द्रष्टुं दृष्टवानसि मां यथा ॥
- B.G. XI.53

'In the form in which you have seen Me, cannot be seen either by the Vedas or by austerities or by donation or by sacrifice.' So He is *durlabhaḥ* - unattainable.

The Lord is so difficult to attain that it requires thousands of years to have His devotion. See :-

जन्मान्तरसहस्रेषु तपोयज्ञक्रियादिभिः ।
नराणां क्षीणपापानां कृष्णे भक्तिः प्रजायते ॥

'People whose sins are vanished by penance, sacrifice and meritorious actions in their thousands of births could acquire a devotion for Kṛṣṇa.'

778. दुर्गमः - (M) *Durgamaḥ* :- 'Difficult to know' दुःखेन गम्यते ज्ञायते इति दुर्गमः । One who could be reached i.e. could be known as reached with great difficulty is *durgamaḥ*. The Lord Himself has said in the *Gītā* :-

त्रिभिर्गुणमयैर्भावैरेभिः सर्वमिदं जगत् ।
मोहितं नाभिजानाति मामेभ्यः परमव्ययम् ॥
- B.G. VII.13

'Deluded by those three qualities of nature this whole world does not know Me who am above them and imperishable.'

If any one tries to know about this unmanifested Lord he has to undergo countless difficulties.

779. दुर्गः - (M) *Durgaḥ* :- 'Castle.' A place where one can reach with difficulty is known as *durgaḥ* दुःखेन गम्यते इति दुर्गः । The Upaniṣads as well as the *Gītā* and other scriptures maintain that no one can easily reach Him. Neither discourses nor by intelligence nor by the Vedas nor by penance the Lord could be reached. Only one who is graced by the god can obtain Him. See :-

यमेवैष वृणुते तेन लभ्यस्तस्यैष आत्मा विवृणुते तनुं स्वाम् । (Mu.Up. III.2.3 and Kath.Up. I.2.23)

'One who is chosen by Him and only before him God's form His.' So to attain Him, to realize Him, to be in His good book is revealed, His grace and only His grace is the instrument.

780. दुरावासः - (M) *Durāvāsaḥ* :- 'Not easy to stay (in Him).' Thousands of Yogis try during their thousands of births and rebirths and among those striving for perfection hardly one may reach their destination and know Him in reality. See :-

मनुष्याणां सहस्रेषु कश्चिद् यतति सिद्धये ।
यततामपि सिद्धानां कश्चिन्मां वेत्ति तत्त्वतः ॥
- B.G. VII.3

'Among thousands of men hardly one strives for perfection and of those who strive and success scarcely one knows Me in reality.'

If we survey in the society we would find that most of us do not even feel the need of perfection or knowing about the Lord. We normally run after the worldly name, fame, money, pomp and prosperity. Rare are the persons who fortunately strive for the Lord but mind well, such a feeling to realize the Lord requires His grace.

781. दुरारिहा - (M) *Durārihā* :- 'Killer of devilish demons.' The Lord has incarnated Himself in various forms to kill or destroy demons. These demons possessed immense strength and with the help of such devilish power they were troubling the world. To name some of them are Madhu, Kaiṭabha, Ravaṇa, Kumbhakarṇa, Kaṁsa, Śiśupāla and so on. They all were killed by the Lord to save the whole humanity from their tormentation and re-establish Dharma.

शुभाङ्गो लोकसारङ्गः सुतन्तुस्तन्तुवर्धनः ।
इन्द्रकर्मा महाकर्मा कृतकर्मा कृतागमः ॥ ९७ ॥

782. Śubhāngaḥ, 783. Loka-sāraṅgaḥ, 784. Sutantuḥ, 785. Tantu-vardhanaḥ, 786. Indra-karmā, 787. Mahā-karmā, 788. Kṛta-Karmā, 789. Kṛtāgamaḥ.

782. शुभाङ्गः - (M) *Śubhāngaḥ* :- 'Having of auspicious limbs.' The limbs of the Lord are auspicious. Even if a person assumes His form to play and deceit or commit any sin He by the power of His auspicious form he or she becomes fair and pious.

Once upon a time Rāvaṇa went in the bed room of Kumbhakarṇa where the later was in a deep sleep as per his nature. Rāvaṇa asked him to get up.

He inquired 'Why ?'

The answer from Rāvaṇa was 'I have carried away Sītā, the wife of Rāmā.'

Kumbhakarṇa asked a pointed question, 'Have you enjoyed her.'

'No' said Rāvaṇa.

'Why ?' asked Kumbhakarṇa.

In answer Rāvaṇa said, 'Because Sītā does not accept any one else than Rāmā.'

Kumbhakarṇa again asked, 'Then why don't you assume the form of Rāmā.'

And finally Rāvaṇa with great regret answered. 'When I assume the form of Rāma even by my illusory power, no evil ideas arise in my mind.'

Such is the auspicious form of Rāma. The verse in Sanskrit runs like this :-

अह्नाय प्रतिबुध्यतां किमभवद् रामाङ्गना ह्याहृता
भुक्ता नैव कुतो यतो न भजते रामात्परं जानकी ।
रामः किं न भवानभूद् वद सखे तालीदलश्यामलं
रामाङ्गं भजतो ममापि कलुषो भावो न संजायते ॥

783. लोकसारङ्गः - (M) *Loka-sāraṅgaḥ* :- (1) 'Knower of the essence of the world'. Sāraṅgaḥ means a bee. A bee always tries to extract the essence of the flowers. In the same way the Lord knows and accepts the essence of the whole world. Hence He is called *Loka-sāraṅgaḥ*.

(2) प्रणवः - *Praṇavaḥ* is the *Sāraḥ* the essence of the world. and the प्रणवः i.e. ॐकारः *Aum-kāraḥ* is the other name of the Lord. So the Lord could be attained through *Praṇavaḥ*. It is said metaphorically in the *Upaniṣad* as

प्रणवो धनुः शरो ह्यात्मा ब्रह्म तल्लक्ष्यमुच्यते ।
अप्रमत्तेन वेद्धव्यं शरवत् तन्मयो भवेत् ॥

- Mu.Up. II.2.4

'*Praṇava* is the bow; the soul is the arrow and that even the Brahman is its target. One should pierce it with an unfaltering aim; one should be absorbed into that as an arrow is lost in its target.'

784. सुतन्तुः - (M) *Sutantuḥ* :- 'Beautifully spread'. The Lord has spread Himself in a beautiful manner in the form of this universe. In the Veda we find :-

वेनस्तत्पश्यन् निहितं गुहा सद्
यत्र विश्वं भवति एकनीडम् ।
तस्मिन्निदं सं च वि चैति सर्वं
स ओतः प्रोतश्च विभुः प्रजासु ॥

- YV. XXXII.8

'The loving sage has seen that Highest-Being hidden in mystery, where the whole universe becomes one nest, In Him all this is united, in Him all this comes forth and He, the all pervading one, is the warp and woof of all the creatures.'

ऋतस्य तन्तुं बितते विचृत्य
तद् अपश्यत् तद् अभवत् तद् आसीत् ।

- YV. XXXII.12

'He after weaving the thread of cosmic-order (ऋतस्य तन्तुम्). He saw that, He became that, He was that.'

Thus the Lord is *Sutantuḥ*-the best warp and wool of the universe.

785. तन्तुवर्धनः - (M) *Tantu-vardhanaḥ* :- 'One who increases the thread (of family).' प्रजातन्तुं मा व्यवच्छेत्सीः 'Do not cut off the thread of progeny.' This is the important Vedic commandment for human beings. The drama of the world must continue. If say for an example all the men and women refrain from giving birth to a child i.e. they cut off the thread of progeny than the world would come to an end.

So this is an important commandment But inspite of constant efforts of human beings at times they fail to conceive. So it is believed in Indian tradition that it is the Lord who continues this thread, without the grace of god the parenthood is far far away for any human being. Hence the Lord is said Tantu-vardhanaḥ.

786. इन्द्रकर्मा - (M) *Indra-karmā* :- 'Doer of Glorious Actions'. Indra is a Vedic god. His prowess and heroic deeds are praised in a very loud tone in Vedic hymns. Hence any action full of heroism is said an action like Indra. The deeds of the Lord are much more glorious than that of Indra. Hence He is called here as

Indra-karmā. He has annihilated deadly demons in a play like a child. All His deeds are nothing but *Līlā*-'a sport'. So He deserves this phrase.

787. महाकर्मा - (M) *Mahā-karmā* :- 'Doer of Great deeds.' To create this unique universe, to maintain it in a proper manner with law and order and to destroy it when and where the time demands - these are the great deeds beyond the reach of the words. The words would prove inadequate to describe His great actions. Hence He is designated as Mahā-karmā - Doer of Great deeds. No one is either as good as he nor better than He. न तत्समश्च अभ्यधिकश्च दृश्यते । - Śve.Up. VI.8

788. कृतकर्मा - (M) *Kṛta-Karmā* :- 'Fulfiller of Actions.' The Lord is one who has fulfilled all his actions successfully. Though He has nothing to obtain, or nothing remains unattained by Him yet He engages Himself in accomplishing all the actions. He Himself has said -

न मे पार्थास्ति कर्तव्यं त्रिषु लोकेषु किञ्चन ।
नानवाप्तमवाप्तव्यं वर्त एव च कर्मणि ॥

- B.G. III.22

'O Parth ! there is not for Me, any work in this three worlds to be accomplished nor any thing to be obtained which has not been accomplished. Yet I am engaged in action.' Hence He is Kṛta-Karmā.

789. कृतागमः - (M) *Kṛtāgamaḥ* :- 'The Creator of the Vedas.' The word Veda has many synonyms viz. āgama, nigama, svādhyāya, śruti, āmnāya, trayī and so on. Āgamaḥ has been derived from आ+गम् - which means which has come down in family tradition. It is the most surprising fact in this universe that there are thousands of Veda-pathis who have preserved the Vedas in oral tradition from the time immemorial. And the Lord is said to be the author of the Veda. See -

वेदैश्च सर्वैरहमेव वेद्यो
वेदान्तकृद् वेदविदेव चाहम् ।

- B.G. XV.15

'I am to be known by all the Vedas, I am the author of the Veda, and I am indeed the knower of the Vedas.'

उद्भवः सुन्दरः सुन्दो रत्ननाभः सुलोचनः ।
अर्को वाजसनः शृङ्गी जयन्तः सर्वविज्जयी ॥ ९८ ॥

790. Udbhavaḥ, 791. Sundaraḥ, 792. Sundaḥ, 793. Ratna-nābhaḥ, 794. Sulocanaḥ, 795. Arkaḥ, 796. Vājasanaḥ, 797. Śṛṅgī, 798. Jayanthaḥ, 799. Sarva-Vij-jayī.

790. उद्भवः - (M) *Udbhavaḥ* :- (1) 'The Origin.' The Lord is the origin, the cause or the source of each and everything that exists in this universe. He Himself has said -

अहं सर्वस्य प्रभवो मत्तः सर्वं प्रवर्तते ।
इति मत्वा भजन्ते मां बुधा भावसमन्विताः ॥

- B.G. X.8

'I am the origin of all; from Me all the creations proceed. After knowing this the wise persons worship Me, endowed with conviction.'

(2) उत् - Ut means 'best', and भव - bhava means 'birth' i.e. whose birth is best. The Lord has said in the *Gītā* - जन्म कर्म च मे दिव्यम् (IV. 9) 'My birth and deeds are divine.'

(3) उद्गतम् अपगतम् जन्म अस्य - 'Whose birth has gone away.' i.e. who has no birth, who has no cause; who is the causeless cause of the universe. The Lord has created everything but no one has created Him. अजो नित्य शाश्वतोऽयं पुराणो न हन्यते हन्यमाने शरीरे । (B.G. II.20) 'He is unborn, eternal, permanent and primeval. He is not slain when the body is slain.' See उद्भवः (773).

791. सुन्दरः - (M) *Sundaraḥ* :- 'Beautiful'. The most enchanting, beautiful or handsome or actractive person in the universe is none but my Lord Śri Kṛṣṇa. He puts on everything that is beautiful. *Bhāgavatā Purāṇa* describes Him as -

बर्हापीडं नटवरवपुः कर्णयोः कर्णिकारं
बिभ्रद्वासः कनककपिशं वैजयन्तीं च मालाम् ।
रन्ध्रान् वेणोरधरसुधया पूरयन् गोपवृन्दै-
र्वृन्दारण्यं स्वपदरमणं प्राविशद् गीतकीर्तिः ॥

Bhā.Pu. X.21.5

'Bearing the beautiful appearance of a super-dancer, having a plume of peacock feathers and ear-ornaments of karnikara flower, wearing a yellow cloth of golden colour, a garland known as *vaijayantī*, filling the holes of the flute with the nector of his lips and sung by the gopis, Kṛṣṇa along with the herd of cattle entered Vṛndāvana, which has been made love-inspiring by His footprints.

It is said on hearing this enrapturing description of the Lord the Yogi Śukadeva was attracted towards Him. He is so beautiful.

792. सुन्दः - Sundaḥ :- 'Full of Mercy.' In Sanskrit *Unda* is a root which means 'to melt'. So whose heart melts in a सु-*su* i.e. beautiful manner is *sundaḥ*. The Lord is full of mercy. He showers his mercy to all without any distinction. There is no end, no limit or no fullpoint to the showering process of His mercy. See the rain He showers, the light He spreads and the heat which He generates. If there is no rain, no light or no heat then no one of us would be able to live or breath even for a moment. Hence He is always full of mercy *par excellence*.

793. रत्ननाभः - (M) *Ratna-nābhaḥ* :- 'Having a beautiful navel'. According to Ādi Śaṅkarācārya the word *Ratna* signifies beautiful and *nābha* stands for navel, so the Lord is possessed of beautiful navel. He is also called पद्मनाभः - *Padma-nābhaḥ* (48, 196 and 346). According to Indian Mythology a lotus was born from the navel of the Lord and Brahmā the creator of this universe has emerged out of that lotus. So His navel, being the cause of Brahma, who is the cause of the univrese, is praised at various places.

794. सुलोचनः - (M) *Sulocanaḥ* :- 'Having beautiful eyes'. *Su* means beautiful and *Locana* means eye. Hence the Lord is said to possess most beautiful eyes. His eyes are so enchanting, charming and attractive that if any one sees them once in a life can not forget it forever. There are scholars who are of the opinion that the eyes stand for the most important instrument of acquiring knowledge. So they indirectly signify knowledge. Hence the Lord is possessed of the most beautiful i.e. perfect knowledge. He Himself has divine eyes and He is the bestower of the divine eyes too. He has said to Arjuna in *Gītā*. See :-

दिव्यं ददामि ते चक्षुः । (B.G. XI.8)

'I will bestow you the supernatural eye'. He is having supernatural vision and His devotees too can acquire it, of course through His grace only.

795. अर्कः - (M) *Arkaḥ* :- (1) 'The Sun.' Normally the word *arkaḥ* means the essence. The sun in the sky absorbs the essence from the earth in the form of water, after converting it into vapour, the Sun showers it on the earth. Hence the Sun is also called *arkaḥ*. In the *Gītā* the Lord Himself has claimed that ज्योतिषां रविरंशुमान् (B.G. X.21) 'I am the radiant Sun among lights.' (2) Ādi Śaṅkarācārya says - ब्रह्मादिभिः पूज्यतमैः अपि पूज्यते - one who is worshipped by Brahmā etc. who are the most worshipped by others. So the Lord is called *arkaḥ* as He is worshipped by Brahmā etc. See - यं शैवाः समुपासते शिवमिति ....etc.

796. वाजसनः - (M) *Vājasanaḥ* :- 'The

Giver of Food'. *Vāja* means food and *sanoti* - one who gives. It is the Lord, the grace of the Lord that we the people are getting ample food to eat. A farmer sows one grain and in return he reaps thousand. Who is there to create such miracles ? None but my Lord who is full of compassion for His creation and creatures. The rain showers or the Sun shines or the moon sheds lustre, and the earth produces thousand fold-all these are nothing but the grace of the Lord. He is the real giver of the food either to an ant or to an elephant.

797. शृङ्गी - (M) *Śṛṅgī* :- 'Possessed of Horn'. The Lord has incarnated as fish to save king Satyavrata. In that form the Lord has a mighty horn on which the king has tied down his vassel during the time of deluge. See - The Lord told to the king -

दोधूयमानां तां नावं समीरेण बलीयसा ।
उपस्थितस्य मे शृङ्गे निबध्नीहि महाहिना ॥
- B.P. VIII.24.36

'When your vessel was tossing here and there by great stormy wind you tie down it to My horn with a great serpent' and See :-

सोऽनुध्यातस्ततो राज्ञा प्रादुरासीन्महार्णवे ।
एकशृङ्गधरो मत्स्यो हैमो नियुतयोजन ॥
- B.P. VIII.24.44

'When the king had meditated a golden fish with one horn and extended up to hundred thousands of miles appeared before him in that great ocean.'

798. जयन्तः - (M) *Jayantaḥ* :- 'Always victorious'. The Lord is lways victorious. He was never defeated in any of his incarnation. Even only by His birth the whole surroundings too became victorious. See Gopīs say in Gopigītam - जयति तेऽधिकं जन्मना व्रजः । The whole Mahā-bhārata has only one message यतो धर्मस्ततः कृष्णो यतः कृष्णस्ततो जयः । - 'Where there is Dharma there is Kṛṣṇa. My Lord, and where there is Kṛṣṇa there is victory.'

799. सर्वविज्जयी - (M) *Sarva-Vij-jayī* :- 'Omniscient and victorious.' In the Upaniṣad it is said यः सर्वज्ञः सर्वविद् यस्य ज्ञानमयं तपः । (Mu.Up. I.1.9). 'Who is omniscient, knows everything and whose austirity is full of knowledge.' He knows everything and He conquers everyone. Hence He is called here omniscient and victorious.

सुवर्णबिन्दुरक्षोभ्यः सर्ववागीश्वरेश्वरः ।
महाह्रदो महागर्तो महाभूतो महानिधिः ॥ ९९ ॥

800. Suvarṇa-binduḥ, 801. Akṣobhyaḥ, 802. Sarva-vāgī-śvare-śvaraḥ, 803. Mahāhṛdaḥ, 804. Mahāgartaḥ, 805. Mahābhūtaḥ, 806. Mahānidhiḥ.

800. सुवर्णबिन्दुः - (M) *Suvarṇa-binduḥ* :- (1) 'Whose limbs are having golden colour.' Here the word *bindu* stands for limb and *Suvarṇa* for gold. One whose limbs are shining like gold. It is said आप्रणखात् सर्व एव सुवर्णः - 'His body is radiant like gold upto the end of nail.' (2) *Varṇa* means letter and *Su-varṇa* means beautiful letter i.e. ॐ Aum. This aum has *bindu* at the top and this *aum* is indicative of the Lord. Hence He is called here *Suvarṇa-binduḥ*.

801. अक्षोभ्यः - (M) *Akṣobhyaḥ* :- 'Undisturbed.' According to Ādi Śaṅkarācārya the Lord is not disturbed in three ways - (1) by internal enemies like attachments, envy, anger etc. (2) by external objects of senses like form, test, (रूप रस) etc. (3) by the enemies of gods i.e. demons. This quality of the Lord is revealed at its highest in *Yādavasthalī* when His sons and grand-sons killed each other before His eyes and yet He remained undisturbed.

802. सर्ववागीश्वरेश्वरः - (M) *Sarva-vāgī-śvare-śvaraḥ* :- 'Master of all the Lords of speech.' *Sarva* means all, *Vāg* stands for speech - *īśvara* = master. So the Lord is the master of all those who have mastered the speech. Bṛhaspati, Vācaspati, Brahmanas-pati all are supposed to be the 'master of speech' while they all serve, pray and propitiate the Lord Viṣṇu. Hence the Lord is their master. In fact मूकं करोति वाचालम् He adorns even a dum by speech. So the speech is originated by His grace. Hence all the 'Masters of Speech' are under His obligations, as He is the Master of all the Masters of speech.'

803. महाह्रदः - (M) *Mahāhṛdaḥ* :- 'Great Lake.' he is like a lake of nector and even yogīs try to plunge into this unprecedented lake of nector for perfect tranquility and peace of mind. the yogīs delve deep into the Kṛṣṇa consciousness to attain perfect *nirvāṇa*. It is He and only He who could be the supreme goal of all the living beings for attaining peace quietude or tranquility like plunging into the lake of nector. Hence He is called 'Great Lake'.

804. महागर्तः - (M) *Mahāgartaḥ* :- (1) 'Great Velly.' Here the word *gartah* stands to signify His *māyā*. He Himself has proclaimed.

दैवी ह्येषा गुणमयी मम माया दुरत्यया ।
मामेव ये प्रपद्यन्ते मायामेतां तरन्ति ते ॥

B.G. VII.14

'This my divine *māyā*, consisting of three qualities (Satva, Rajas and Tamas) is hard to overcome. But those who take refuge in Me also cross beyond it.'

(2) The another meaning of the word *gartaḥ* is chariot. The chariot of the Lord is great.

(3) When the Lord has incarnated as *Varāha* in His each and every ditch of hair (रोमगर्त) there was a sacrifice. Hence He is called महागर्त. See -

जितं जितं तेऽजित यज्ञभावन
त्रयी तनुं स्वां परिधुन्वते नमः ।
यद्रोमगर्तेषु निलिल्युरध्वरा-
स्तस्मै नमः कारणसूकराय ते ॥

- B.P. III.13.34

'Hail, hail to you. O unconquerable one ! you, the one adorned by sacrifices, the Vedas constitue your body manifest here as the Boar shaking off the water in all directions. All the sacrifices are latent in your person. O Casual Boar, our salutations to you.'

(4) If we derive the word *gartaḥ* from a root gī 'to praise' then the word *Mahāgartaḥ* would mean 'one who is adorned' greatly by His devotees in their speech i.e. in various types of hymns.

805. महाभूतः - (M) *Mahābhūtaḥ* :- 'Great-elements' पृथ्वी, जल, तेज, वायु and आकाश i.e. the earth, water, fire, wind and the ether these are known as *Mahābhūta* and they are created by the Lord. They are the part of the अपरा प्रकृति of the Lord. See -

भूमिरापोऽनलो वायुः खं मनोबुद्धिरेव च ।
अहंकार इतीयं मे भिन्ना प्रकृतिरष्टधा ॥

- B.G. VII.4

'Earth, water, fire, air, ether, mind, understanding and ego - this is the eightfold division of my nature.'

The cause and effect are one, Hence the Lord, the cause of these *mahābhūtas* is also called *Mahābhūtaḥ*. (2) Ādi Śaṅkarācārya has interpreted this name in another way. *Bhūta* means 'being' whatever is created is *būta* i.e. being. All the beings in the world could be measured either in terms of times i.e. past, present or future. But the Lord is above all the time. Hence He is *Mahābhūtaḥ*.

कालत्रयानवच्छिन्नस्वरूपत्वात् महाभूतः ।

806. महानिधिः - (M) *Mahānidhiḥ* :- 'The Great Abode.' निधीयन्ते सर्वभूतानि यस्मिन् इति निधिः -

in which all the beings take refuge. The Lord is such great abode in whom all the beings seek refuge. Hence He is called 'The Great Abode.' See -

अव्यक्ताद्व्यक्तय: सर्वा: प्रभवन्त्यहरागमे ।
रात्र्यागमे प्रलीयन्त तत्रैवाव्यक्तसंज्ञके ॥

- B.G. VIII.18

'At the coming of the day, all manifested beings come forth from the unmanifested and at the coming of the night they merge in this same, which is called unmanifested.' This unmanifested is the Lord Himself. See :-

निधीनां त्वा निधिपतिं हवामहे ।

- YV. XXIII.19

कुमुद: कुन्दर: कुन्द: पर्जन्य: पावनोऽनिल: ।
अमृताशोऽमृतवपु: सर्वज्ञ: सर्वतोमुख: ॥ १०० ॥

807. Kumudaḥ, 808. Kundaraḥ, 809. Kundaḥ, 810. Parjanyaḥ, 811. Pāvanaḥ, 812. Anilaḥ, 813. Amṛtāśaḥ, 814. Amṛta-vapuḥ, 815. Sarvajñaḥ, 816. Sarvato-mukhaḥ.

807. कुमुद: - (M) *Kumudaḥ* :- 'One who gives pleasure to the earth' कुम् पृथ्वीं मुदयति इति कुमुद: । means the earth and the Lord pleases the earth by His incarnation or the touch of His revered feet. See in रासपञ्चाध्यायी -

किं ते कृतं क्षिति तपो बत केशवाङ्घ्रि-
स्पशोत्सवोत्पुलकिताङ्गरुहैर्विभासि ।
अप्यङ्घ्रिसम्भव उरुक्रमविक्रमाद् वा
आहो वराहपुरुष: परिरम्भणेन ॥ - B.P. X.30.10

'O Mother Earth ! What great austerity had you performed to deserve this great fortune ? Because this horripilation on all your body in the form of the growth of the grass must be due to the contact of His (i.e. of the Lord) feet. Did this contact take place just now as He (i.e. the Lord Kṛṣṇa) passed this way ? Or it is because of the touch of His feet made in His Vāmana incarnation when He measured the whole universe or is it because of His embracing you in His incarnation as cosmic Boar where He lifted you up from the nether region ?'

(2) 'One who is pleased by the earth.' This earth is great and beautiful. It is hosted by great devotees of the Lord, such as Prahlād, Dhruva and so on. So this earth is the great source of please for the Lord Himself.

(3) Kumud means 'white lotus' which blossoms at night. The Lord and His fame are as white as this white lotus. Hence, He is called Kumuda.

808. कुन्दर: - (M) *Kundaraḥ* :- (1) 'Who brings fruits like kunda flower.' कुन्द-पुष्प-तुल्यानि फलानि राति i.e. लाति । In Sanskrit र and ल are identified (रलयोरभेद: ।) (2) One who has torn the earth to kill the demon known as Hiraṇyākṣa. Hence He is कुन्दर: कुं धरां दारयामास हिरण्याक्षजिघांसया । This is another meaning as given by Ādi Śaṅkarācārya. (3) कुन्दं कमनीयं वाञ्छितं ददाति इति कुन्दर: - one who gives desired beautiful things is Kundaraḥ. In the Veda it is said -

यत्कामास्ते जुहुमस्तन्नो अस्तु वयं स्याम पतयो रयीणाम् ।

- RV. X.121.10

'With whatever desire we offer oblations to you, we may get them. Let us be the master of wealth.'

809. कुन्द: - (M) *Kundaḥ* :- 'Attractive like kunda flower.' The Lord is possessed of beautiful and attractive limbs. See - शुभाङ्ग (586) and (782). So He is called or rather compared with kunda flower. (2) कुम् पृथ्वीम् कश्यपाय अदात् इति कुन्द: - one who has given the earth to Kashyapa. See -

सर्वपापविशुद्ध्यर्थं वाजिमेधेन चेष्टवान् ।
तस्मिन्यज्ञे महादाने दक्षिणां भृगुनन्दन: ॥
मरीचाय ददौ प्रीत: कश्यपाय वसुन्धराम् ॥

- Harivaṁśa I.41-16, 17

'Paraśurāma, the son of Bṛgu has performed Aśvamedha sacrifice to purify himself from all His sins. In that great sacrifice full of great gifts, he has given away, out of love, the earth to Kashyapa, the sun of sage Maricha.'

810. पर्जन्यः - (M) *Parjanyaḥ* :- 'The Rain'. (1) Just as the rain removes the physical heat similarly the Lord destroys the आध्यात्मिक, आधिभौतिक and आधिदैविक tormentations of the people. Hence He is called Parjanyaḥ - 'the Rain'. (2) He showers like rain to fulfill the wishes of His devotees. So He is rightly called Parjanyaḥ. In the Veda the god Parjanya is praised as under -

यस्य व्रते पृथिवी नन्नमीति यस्य व्रते शफवज्जर्भुरिति ।
यस्य व्रते ओषधीर्विश्वरूपा स नः पर्जन्य महि शर्म यच्छ ॥
- RV. V.83.5

'You at whose bidding the earth stands low, you at whose bidding the hoofed creatures scamper. You at whose bidding the hurbs assume unlimited forms and shapes O Panjanya ! shower upon us the happiness.'

811. पावनः - (M) *Pāvanaḥ* :- Purifier. The Lord is the greatest purifier. Even by remembring Him or rather meditating upon Him a person can liberate himself from all the bondages of this world. See -

यस्य स्मरणमात्रेण जन्मसंसारबन्धनात् ।
विमुच्यते नमस्तस्मै विष्णवे प्रभविष्णवे ॥
- Viṣṇusahasranāma ।

His presence purifies. His words inspire, his teachings influence, His grace liberates and His blessings make a man 'worthy for the descent of divine.' Such is my Lord, like my Guru; ever pure and pious always engaged in the uplift of each and every human being.

812. अनिलः - (M) *Anilaḥ* :- (1) Inspireror. The Lord inspires all for betterment in every field of life. (2) इलः from the root इलति means 'one who slips'. i.e. who is under the influence of ignorance and अन्+इलः i.e. 'who is not slipping'. i.e. who is not under the influence of ignorance. The knowledge of the Lord is always as fresh as foam and as hard as the rock. He is ever alert and always resting in His knowledge and His glory. So He is *anilaḥ*. (3) निलते इति निलः i.e. one who hides Himself is *Nilaḥ* and the Lord never hides Himself from His devotees so He is called *a-nilaḥ*.

813. अमृताशः - (M) *Amṛtāśaḥ* :- (1) 'Enjoying nectar.' He always eats or enjoys the nectar in the form of resting in the pleasure of His own spotless form. (2) It the time of *samudra-manthana* = churning of the ocean He has first made gods to enjoy nectar and then He Himself enjoyed it. (3) The world could be divided as अमृत and आशः means whose desire is never dying i.e. always immortal. See :- अमृतपः (504).

814. अमृतवपुः - (M) *Amṛta-vapuḥ* :- 'Having immortal form'. The forms of all the creatures, objects or beings are going to die, perish or will be ultimately destroyed. But the form of the Lord is immortal. Hence He is called one having immortal form. See the *Gītā* -

अजो नित्यः शाश्वतोऽयं पुराणः । - B.G. II.20

'He is unborn, eternal, permanent and primeval.'

815. सर्वज्ञः - (M) *Sarvajñaḥ* :- 'Omni-scient'. The Lord is the knower of everything. He is called Bhasavāna and the very definition of Bhagavana is -

उत्पत्तिं प्रलयं चैव भूतानामगतिं गतिम् ।
वेत्ति विद्यामविद्यां च स वाच्यो भगवानिति ॥
- V.P. VI.5.78

'He who knows the origin and delusion as well as final abode or absence of abode of beings and who knows knowledge and absence of knowledge is to be said Bhagavān.'

Thus the Lord knows all these. Hence He is called omniscient. See - सर्वविज्जयी (799). Also - यः सर्वज्ञः सर्ववित् (Mu.Up. I.1.9).

816. सर्वतोमुखः - (M) *Sarvato-mukhaḥ* :- 'Having faces on all the sides.' *Gītā* says

सर्वतः पाणिपादं तत्सर्वतोऽक्षिशिरोमुखम् ।
सर्वतः श्रुतिमल्लोके सर्वमावृत्य तिष्ठति ॥

B.G. XIII.13

'With his hands and feet everywhere, with eyes, heads and faces on all sides, with ears on all sides, He dwells in this universe, incompassing all.'

In the Veda one mantra runs as -

विश्वतश्चक्षुरुत विश्वतोमुखो विश्वतो बाहुरुत विश्वतस्पात् ।

- RV. X.81.3

'He is having eyes everywhere, faces on all the sides, hands in all directions and feet at all the places.'

सुलभः सुव्रतः सिद्धः शत्रुजिच्छत्रुतापनः ।
न्यग्रोधोदुम्बरोऽश्वत्थश्चाणूरान्ध्रनिषूदनः ॥ १०१ ॥

817. Sulabhaḥ, 818. Suvrataḥ, 819. Siddhaḥ, 820. Śatrujit, 821. Śatru-tāpanaḥ, 822. Nyagrodhaḥ, 823. Udumbaraḥ, 824. Aśvatthaḥ, 825. Cāṇūrāndhra-niṣūdanaḥ.

817. सुलभः - (M) *Sulabhaḥ* :- 'Easily Available'. On one side my Lord is दुर्लभः difficult to obtain and on the other side He is सुलभः very easy to obtain.. It is said -

पत्रेषु पुष्पेषु फलेषु तोये-
ष्वक्रीतलभ्येषु सदैव सत्सु ।
भक्त्यैकलभ्ये पुरुषे पुराणे
मुक्त्यै कथं न क्रियते प्रयत्नः ॥

'Why an effort is not made for liberation to obtain this primeval person who is attainable by devotion done when the leaves, flowers, fruits and water are freely available to please Him ?'

In *Gītā* it is said -

अनन्यचेता सततं यो मां स्मरति नित्यशः ।
तस्याहं सुलभः पार्थ नित्ययुक्तस्य योगिनः ॥

B.G. VIII.14

'He who continually remembers Me, thinking of none else, the yogin, O Partha, who is in constant union with Me, finds me easy to attain.'

He is difficult for those who run away from Him and he is easily reached by those who run towards Him with devotion. If you run facing the direction of light your shedow will run behind you and you will enjoy the light but if you run facing the opposite side of the light your shadow will run before you and you will have to face the darkness. The choice is yours. You are the designer of your destiny weather you desire to run towards the Lord to enjoy His light and might or to run away from Him keeping your back to Him and suffer in the world, is in your hand.

818. सुव्रतः - (M) *Suvrataḥ* :- 'Of Auspicious Vow'. The Lord also keeps some of the most auspicious vows. He keeps them and maintains them for the greater benefit of the people in general and for His devotees in particular. His one vow is -

सकृदेव प्रपन्नाय तवास्मीति च याचते ।
अभयं सर्वभूतेभ्यो ददामीति व्रतं मम ॥

Śrī Rāma says - 'If a person seeks My shelter even once and then requests (for mercy) with words 'I belong to you' I give him 'no-fear' i.e. I make him fearless from all other beings. This is My vow.'

It is upto us to seek His shelter and be fearless in the world forever.

Ādi Śaṅkarācārya has शोभनं व्रतयति भुंक्ते भोजनान्निवर्तते इति वा सुव्रतः - one who eats delicious dishes or one who refrains from eating is सुव्रत.

819. सिद्धः - (M) *Siddhaḥ* :- 'Perfected one'. The Lord has attained perfection in all respects as He is पूर्णकामः and सर्वकामः । He has nothing to attain as everything is with Him, within His control and within His reach. No one in this universe is as perfect as He. What to talk of any one more perfect than He ? See - (B.G. XI.43), सिद्धः (97) सिद्धसंकल्पः (253), सिद्धार्थः (252), सिद्धिदः (254).

820. शत्रुजित् - (M) *Śatrujit* :- 'Conqueror of enemies'. He has always defeated all His enemies. In fact He is above the concept of friend or foe but those who try to torment the gods, His devotees, or those you are against *dharma* are His enemies and He annihilates them without any delay or any exception. So He is Śatrujit. See - शत्रुघ्नः (412).

821. शत्रुतापनः - (M) *Śatru-tapanaḥ* :- 'The scorcher of Antagonists'. He, with His mighty strength, has always created fear in the minds of His foes, the fear to that extent that the poor antagonist would never be at rest even in sleep at night. The example of Kamsa is well known, as when he saw his own black hairs in the mirror he was so feared to such extent that he started shouting Kṛsna, Kṛsna-black, black etc.

822. न्यग्रोधः - (M) *Nyagrodhaḥ* :- 'A banyan tree'. In the Vedic literature a beautiful reference to a banyan tree and its seed occurs. Uddalaka Āruni calls His son Śvetaketu to bring a fruit of a banyan tree and break it. When he finds many seeds in it he again tells his son to break the seed and try to trace the tree there but the son could not find tree there. There upon he tells

यं वै सोम्यैतमरिमानं न निभालयसे, एतस्य वै सौम्यैषोऽणिम्न एवं महान्यग्राधोऽस्ति, श्रद्धत्स्व सोम्येति । स य एषोऽणिमैत-दान्म्यमिदं सर्वं तत्सत्यं स आत्मा, तत्त्वमसि श्वेतकेतो इति ।

Ādi Śaṅkaracārya has given various meaning of this term. He says 'A tree which grows downwards as well as upwards and remains above all is न्यग्रोधः - न्यक् अर्वाक् रोहति सर्वेषा उपरिवर्तते इति न्यग्रोधः । The Lord is everywhere and is alway above all. He turns downs all the beings and chooses His māyā to encompass all therefore He is called न्यग्रोधः ।

823. उदुम्बरः - (M) *Udumbaraḥ* :- (1) Udumbaraḥ is the name of a tree. According to Ādi Śaṅkarācārya it means 'He is above the sky as He is its cause so He is called udumbaraḥ अम्बरात् उद्गतः कारणत्वेन इति. (2) While quoting one sentence from the Veda Ādi Śaṅkarācārya maintains *udumbara* means food and He, the Lord, nourishes all by supplying food. He is called *udumbaraḥ*.

824. अश्वत्थः - (M) *Aśvatthaḥ* :- 'Not staying tomorrow'. अ means not श्व stands for tomorrow and थः means to stay. So one which does not stay tomorrow is called Aśvatthaḥ. In the Upaniṣad it is said -

ऊर्ध्वमूलोऽवाक्शाख एषोऽश्वत्थः सनातनः ।
- K.Up. II.3.1

'This world is having roots upward and branches downwards. It is not staying tomorrow as today and yet it is permanent.'

The *Gīta* has the same thought :-

ऊर्ध्वमूलमधः शाखमश्वत्थं प्राहुरव्ययम् । - B.G. XV.1

'This world is said imperishable as it has roots upwards and branches downwards it is अश्वत्थः - not staying tomorrow.'

It is said, 'you can not step in the same river twice.' or 'Everything is in flux.' We think that the world is the same and in the same world we are living but when we think philosophically every moment everything is changing. All are rushing towards decay. The Lord is the cause of such unsteady or unstable world so He is called अश्वत्थः here.

825. चाणूरान्ध्रनिषूदनः - (M) *Cāṇūrāndhra-niṣūdanaḥ* :- Slayer of Cāṇūra, belonging to āndhra. In the court of Kaṁsa there were mighty wrestlers like Cāṇūra, Muṣṭika etc. the Lord and Balarāma have killed them without any efforts. Hence He is called *Cāṇūrāndhra-niṣūdanaḥ.*

सहस्रार्चिः सप्तजिह्वः सप्तैधाः सप्तवाहनः ।
अमूर्तिरनघोऽचिन्त्यो भयकृद् भयनाशनः ॥ १०२ ॥

826. Sahasrārchiḥ, 827. Śapta-jihvaḥ, 828. Saptā-edha, 829. Sapta-Vāhanaḥ, 830. Amūrtiḥ, 831. Anaghaḥ, 832. Acintyaḥ, 833. Bhayakṛt, 834. Bhaya-nāśanaḥ.

826. सहस्रार्चिः - (M) *Sahasrārchiḥ* :- 'Of Thousand Rays'. The Lord is said to be the most luminous one. He has thousand rays i.e. his light is boundless, and it knows no any limitation. He and His splendour is beyond the measure. The *Gītā* says -

दिवि सूर्यसहस्रस्य भवेद्युगपदुत्थिता ।
यदि भाः सदृशी सास्याद्भासस्तस्य महात्मनः ॥
- B.G. XI.22

'If the light of thousand Suns (i.e. innumerable Suns) were to blaze up all at once in the sky, that might be equal to the splendour of that exalted being.'

But to see or to realize this universal form of the Lord, one requires, *divya-cakṣu*-divine-supernatural, eyes, as it was bestowed upon Arjuna of course by His grace. दिव्यं ददामि ते चक्षुः - B.G. XI.8.

827. सप्तजिह्वः - (M) *Sapta-jihvaḥ* :- 'Having seven tongues' The Fire-god is described as having seven flames and these flames are regarded as His seven tongues. See :-

काली करोली च मनोजवा च
सुलोहिता या च सुधूम्रवर्णा ।
स्फुलिङ्गिनी विश्वरुची च देवी
लोलायमाना इति सप्त जिह्वाः ॥
- Mu.Up. I.I.4

(1) *Kāli*, (2) *Karālī*, (3) *Manojavā*, (4) *Sulotitā*, (5) *Sudhūmra-varṇā*, (6) *Sfulinginī*, (7) *Viśvarucī* - these are the names of the seven tongues of the Fire-god. The Fire-god and the Lord are one. See - अग्नादिरूपी विष्णुर्हि वेदादौ ब्रह्म गीयते । says *Agni-purāṇa.*

Two eyes, two nostrills, two ears and one tongue - these seven are useful in acquiring knowledge of various objects in this world. Hence these seven are also imagined as the sevn tongues of the Lord in the form of the knowledge.

828. सप्तैधाः - (M) *Saptā-idhāḥ* :- 'Having Seven Flames'. The Lord in the form of Fire-god is having seven flames. See - सप्त ते, अग्ने समिधः सप्त जिह्वा । - YV. XVII.79 Ādī Śaṅkarācārya quotes this Vedic sentence in support of above interpretation. The Lord and the Agni - the Fire-god are identical.

829. सप्तवाहनः - (M) *Sapta-Vāhanaḥ* :- 'Having Seven Horses.' (1) The chariot of the Sun is having seven horses, viz. (1) *Āditya*, (2) *Vivasvān*, (3) *Arka*, (4) *Savitā*, (5) *Nārāyaṇa*, (6) *Gabhasti-mān* and (7) *Haridaśva*. The Lord is the Sun also. He is called one with seven horses. see - आदित्यः (39) and (563). (2) According to Ādi Śaṅkarācārya there is a horse named Sapta - एकोऽश्वो वहति सप्तनामा । - RV. I.164.2. And this horse is yoked to the chariot of the Lord. (3) There are seven metres viz. (1) *Gāyatri*, (2) *Anuṣṭup*, (3) *Pankti*, (4) *Triṣṭup*, (5) *Uṣnik*, (6) *Jagati* and (7) *Bṛhati*. They are supposed to be the seven horses of *Veda-Bhagavāna.*

830. अमूर्तिः - (M) *Amūrtiḥ* :- Mūrti means idol and the Lord is without any form or shape. Hence He is designated here as A-

mūrtiḥ - without any form or shape. It is said - न तस्य प्रतिमा अस्ति यस्य नाम महद् यशः । - Y.V. XXXII.2.

दिव्यो ह्यमूर्तः पुरुषः सबाह्याभ्यन्तरो ह्यजः ।
अप्राणो ह्यमनाः शुभ्रो ह्यक्षरात्परतः परः ॥
- Mu.Up. II.1.

'This Puruṣa - the person is divine, without any form within or without, unborn, without prāṇa and mind, white and above immutable.'

द्वे वाव ब्रह्मणो रूपे । मूर्तं च अमूर्तं च ।
- Br.Up. II.3.1.2, Mai.Up. VI.3.

There are two forms of Brahman, with shape and without shape.

831. अनघः - (M) *Anaghaḥ* :- 'Sinless' or 'Unmiserable'. *Aghaḥ* means 'sin' or 'misery'. The Lord is free from sin and the miseries are always away from Him. He is आनन्द-bliss. Hence the sin or soroow, miseries or tormentations never reach to Him. On the contrary any one seeks His shelter becomes immediately sinless. He Himself has said to Arjuna -

अहं त्वा सर्वपापेभ्यो मोक्षयिष्यामि मा शुचः ।
- B.G. XVIII.66.

'I will liberate you from all sins, you need not worry.'

In the Veda the Lord is invoked to make us sinless. See :-

अनागसो अदितये देवस्य सवितुः सवे ।
विश्वा वामानि धीमहि ॥
- RV. V.82.6

'Let us be sinless, in the kowledge of the Sun, the creator of this universe, let us meditate on all that is beautiful.'

832. अचिन्त्यः - (M) *Acintyaḥ* :- 'Unthinkable.' The Lord is beyond the range of speech or mind. See :-

यतो वाचो निवर्तन्ते अप्राप्य मनसा सह ।
- Tai.Up. II.9.1.

'From where the speech returns along with the mind, without reaching to Him.'

An object which has form, test, smell etc. can be an object of perception or a thing which has cause can be infered. But the Lord has no form nor the cause or reasoning could operate in His case. रूपादि अभावात् नायमर्थो प्रत्यक्षस्य गोचरः । लिङ्गादि अभावात् नानुमानस्य । In the *Gītā* He is said अचिन्यः See :-

अव्यक्तोऽयमचिन्त्योऽयमविकार्योऽय मुच्यते ।
- B.G. II.25.

'He is said to be unmanifest, unthinkable and unchanging.'

833. भयकृत् - (M) *Bhayakṛt* :- (1) 'Creator of fear.' The Lord creates fear in the mind of those who are doing anything wrong in the world. Here कृत् is derived from the root करोति । (2) 'Destroyer of fear.' The Lord is capable of destroying the fear of His devotees. Here कृत् is derived from कृतन्ति - to destroy. (3) Upanisad says -

भयादस्याग्निस्तपति भयात् तपति सूर्यः ।
भयाद् इन्द्रश्च वायुश्च मृत्युर्धावति पञ्चमः ॥
- Ka.Up. II.3.3.

'Due to His fear the fire gives heat and by His fear the Sun generates the heat. Due to His fear Indra, Vayu and the fifth death also runs away.'

In the Veda a seer desires to be free from fear in all respects. See :-

अभयं मित्राद् अभयम् अमित्राद्
अभयं ज्ञातादभयं पुरो यः ।
अभयं नक्तम् अभयं दिवा नः
सर्वा आशा मम मित्रं भवन्तु ॥
- AV. XIX.15.6

'Let us be without fear from friend, or be fearless from the foe. Let us be without any fear from known or unknown. Let us be fearless at night as well as at day time. Let all the directions be my friends.'

834. भयनाशनः - (M) *Bhaya-nāśanaḥ* :- 'Destroyer of Fear'. The Lord is so merciful that He destroys even the fear of this world -

the circle of birth and death - of His devotees. Such countless examples are available in Indian mythology. It could be an experience of each and every individual on this earth that when one apprehends any fear, one starts chanting His names or seeks His shelter. According to Śaṅkarācārya those who follow the path, as laid down in the scriptures, for *Varṇa* and *āśrama* become free from any fear by His grace. In the Veda the Lord Indra is invoked as -

यत इन्द्र भयामहे ततो नो अभयं कुरु ।

- RV. VIII.61.13

'O Indra ! from where we apprehend fear, you make us free from the fear.'

अणुर्बृहत्कृशः स्थूलो गुणभृन्निर्गुणो महान् ।
अधृतः स्वधृतः स्वास्यः प्राग्वंशो वंशवर्धनः ॥ १०३ ॥

835. Aṇuḥ, 836. Bṛhat, 837. Kṛśaḥ, 838. Sthūlaḥ, 839. Guṇa-bhṛt, 840. Nirguṇaḥ, 841. Mahān, 842. Adhṛtaḥ, 843. Svadhṛtaḥ, 844. Svāsyaḥ, 845. Prāgvaṁśaḥ, 846. Vaṁsavardhanaḥ.

835. अणुः - (M) *Aṇuḥ* :- 'Subtle.' The Lord is subtle. He is so subtle that He can not be perceived by our normal eyes, one requires an eye of knowledge. It is said - एषोऽणुरात्मा चेतसा वेदितव्यः - (Mu.Up. III.1.9) Thus soul is subtle and should be known by the mind. At one place He is called the subtlest of the subtle. सूक्षात् च तत् सूक्ष्मतरं विभाति । (Mu.Up. III.1.7) He is called सूक्ष्मत्वाद् तद् अविज्ञेयम् (B.G. XIII) 'He is too subtle to be known.'

836. बृहत् - (M) *Bṛhat* :- 'Great' The Lord is subtlest of subtle and at the same time greatest of the great. अणोरणीयान् महतो महीयान् Hence He is called here Bṛhat. In the Veda it is said -

सहस्रशीर्षाः पुरुषः सहस्राक्षः सहस्रपात् ।
स भूमिं विश्वतो वृत्वा अत्यतिष्ठद् दशाङ्गुलम् ॥

RV. X.90.1

'The Puruṣa-the Being has innumerable heads, countless eyes and feet times without numbers. He encompassing the earth on all the sides transcends it by ten fingers.'

Thus He is greater than anything that exists in the universe. The very word Brahman, which signifies the Lord, is derived as बृहत्वात् च ब्रह्म. It is called Brahman because it is great, all pervading. He is अर्चिमद् अणुभ्योऽपि अणुः - Mu.Up. II.2.2.

837. कृशः - (M) *Kṛśaḥ* :- 'Lean'. In the Upaniṣad the Lord is said अस्थूलम् i.e. not fat or thin or lean.

838. स्थूलः - (M) *Sthūlaḥ* :- 'Fat.' The Lord is lean and He is fat also. He is the greatest of the great and smallest of the small. In other words the opposite qualities can reside in Him at one and the same time. विरुद्धधर्माश्रयत्व is possible only in Him.

839. गुणभृत् - (M) *Guṇa-bhṛt* :- 'Possessed of qualities.' (1) The *Prakṛti* has three qualities viz. *Satva*, *Rajas* and *Tamas* - the Lord supports them, holds them, controls them. (2) Guṇa may mean 'qualities'. The Lord is सगुण full of all auspicious and good qualities. In the Upaniṣads we come across many passages where the Lord or the Highest Reality is described as *Saguṇa* - full of qualities.

840. निर्गुणः - (M) *Nirguṇaḥ* :- 'Without quality.' The Lord is सगुण and निर्गुणः both. He has no form and yet He assumes all the forms. How is it possible ? Saints have explained it by giving a worldly visible example. Just as water has no shape but it assumes the shape of its container. The shape of the vessal seems the shape of the water, yet the water is shapeles. So it is said -

चिन्मयस्याद्वितीयस्य निष्कलस्याशरीरिणः ।
उपासकानां कार्यार्थं ब्रह्मणो रूपकल्पना ॥
- Rāmapūrvatāpinupaniṣad I.7.

He assumes form for the sake of His devotees. He is so kind. His Nirguṇ-quality less form is described as यत् तत् अद्रेश्यम्, अग्राह्यम्, अगोत्रम्, अवर्णम्, अचक्षुःश्रोत्रम्, अपाणिपादम् etc. Mu.Up. I.1.6.

841. महान् - (M) *Mahān* :- 'Great', 'Glorious'. The Lord is great. No one equals Him what to talk of any one who could exceed Him or surpass Him or outdid Him ? He can neither be measured in terms of time nor in terms of space nor in terms of matter. He is above all such standards of measurements. Hence the only term which could be successfully applied to Him is 'Great'. In the Veda it is said -

एतावान् अस्य महिमा अतो ज्यायाँश्च पूरुषः ।
पादोऽस्य विश्वाभूतानि त्रिपादस्यामृतं दिवि ॥
- RV. X.90.3

'Such is the measure of His might, and still the *Puruṣa* is greater than this. All beings are a forth of Him, three forths are the immortal in heaven.'

842. अधृतः - (M) *Adhṛtaḥ* :- 'Not supported'. The Lord is the supporter of all, but is never supported by anyone. He is the causeless cause of the universe. He is not in need of any support. Even the yogis try to catch Him in their meditation, but He is hardly caught. In fact He is always away from any such concept like support or supported, catch or caught, sustain or sustainer.

843. स्वधृतः - (M) *Svadhṛtaḥ* :- 'Supported by Self.' If the Lord is not supported by any one than how He sustains ? Such a question may arise. The answer to this question is स्वधृतः - He is supported by Himself.

A question was asked by Nārada - 'स भगव कस्मिन् प्रतिष्ठित - 'O Lord ! where does He stay ? and the answer was given by Sanatkumāra स्वे महिम्नि - 'In His own glory.' (Ch.Up. VII.24.1) Thus He supports Himself.

(2) The second meaning of this word is also possible. He स्व - *sva* - stands for His own i.e. His devotees and धृतः - *dhṛtaḥ* - supported. He is supported or held by His devotees. Examples are not rare. Yaśodā has tied Him while gopis have compelled Him to dance. Numerous devotees have held Him in their hearts. Let him also reside in our heart. We too are ready to hold him with devotion.

844. स्वास्यः - (M) *Svāsyaḥ* :- 'Having beautiful face.' (सु+आस्य) The face of the Lord is as beautiful and attractive as red lotus. Hence He is designated as 'having beautiful face. Śrī Madhusūdana Sarasvati has said -

वंशीविभूषितकरान् नवनीलदाभात्
पीताम्बरादरुणबिम्बफलाधरोष्ठात् ।
पूर्णेन्दुसुन्दरमुखादरविन्देनेत्रात्
कृष्णात्परं किमपि तत्त्वमहं न जाने ॥

Here the face of the Lord is said beautiful like a full moon. The Vedas, the most sacred literature, has come out from His mouth. Hence he is called having beautiful face.

845. प्राग्वंशः - (M) *Prāgvaṁśaḥ* :- 'Having ancient ancestry.' Normally all in the world are born and their sons and grand sons will be born after him. Thus his vaṁśa is continued after him. While in case of the Lord such Vaṁśa i.e. the Prapanca - the world was already existed. According to Vedanta philosophy the *prapanca* i.e. the world is *anādi*.

846. वंशवर्धनः - (M) *Vaṁśavardhanaḥ* :- 'Multiplier of race.' It is His grace by which a person in this world gets sons and daughters. Otherwise in spite of all the efforts some people do not have either a son or a daughter. Such examples are not rare in the society even today. Hence the Lord is called the multiplier of the family.

भारभृत् कथितो योगी योगीशः सर्वकामदः ।
आश्रमः श्रमणः क्षामः सुपर्णो वायुवाहनः ॥ १०४ ॥

847. Bhārabhṛt, 848. Kathitaḥ, 849. Yogī, 850. Yogiśaḥ, 851. Sarva-kāmadaḥ, 852. Āśramaḥ, 853. Śramaṇaḥ, 854. Kṣāmaḥ, 855. Suparṇaḥ, 856. Vāyūvāhanaḥ.

847. भारभृत् - (M) *Bhārabhṛt* :- 'One who carries the Load'. The burden of the whole earth is carried on its hood by *Śeṣa-nāga* and that *Śeṣa-nāga* is the *Vibhūti* of the Lord. So it is the Lord who carries the load of the earth. In other words the burden of the whole universe is borne by the Lord, but unfortunately foolish people think that they are running the world.

848. कथितः - (M) *Kathitaḥ* :- 'Narrated' or 'Glorified'. The Lord is narrated in all the Vedas. सर्वे वेदा यत् पदमामनन्ति (Katha Up. I.2.15) It is said -

वेदे रामायणे पुण्ये भारते भरतर्षभ । आदौ मध्ये तथा चान्ते विष्णुः सर्वत्र गीयते ।

'In the Vedas, Ramāyaṇa or pious Mahābhārata, the Lord Viṣṇu is praised in the beginning in the middle as well at the end.' In the *Gītā* also it is said - वेदैश्च सर्वैरहमेव वेद्यः (B.G. XV.15) 'I am to be known by all the vedas.' Thus in all most all the religious literature the Lord and His exploits are narrated.

849. योगी - (M) *Yogī* :- 'One who is realized by *Yoga*.' It is *yogī* who realizes Him through meditation etc. Hence He is called *yogī*. Yoga means *Samādhi* – concentration and He is always in such highest state of *Samādhi*. Hence He is called here *yogī*.

850. योगीशः - (M) *Yogiśaḥ* :- 'The Master of Yogis.' The path of yoga is not easy. It is like travelling on razor's edge. So many yogis have been disturbed. But the Lord is never disturbed by any of the obstacles. Hence He is the master of *yogīs*. In the *Gītā* He is called *yogeśvarah* the master of yoga - यत्र योगेश्वरः कृष्णो...B.G. XVIII.78.

851. सर्वकामदः - (M) *Sarva-kāmadaḥ* :- 'The bestower of all desires'. (1) The Lord is great. Whosoever takes refuge in Him, seeks His shelter, pleases Him by true devotion, He fulfills one's desires. If He is pleased He always bestows or showers His blessings and the desires of His devotees are automatically fulfilled.

In the *Bhāgavatā Purāṇa* the Lord tells to Prahlada

वरं वृणीष्वाभिमतं कामपूरोऽस्म्यहं नृणाम् ।
- *Bhā.Pu.* X.9.52

'Select the boon as you desire, I am the fulfiller of the desires of the people.'

It must not be forgotten that He can destroy the desires of cunning or sinful persons who are acting against Dharma.

852. आश्रमः - (M) *Āśramaḥ* :- 'Hermitage'. If a person is lost in a forest, he can not find way and wandering here and there and if he suddenly finds hermitage of some seer, he would be over-powered by joy and would be the most happy person. Similarly we, the people, are wandering in the dense forest of this world where there is no solace, no peace or no tranquility of mind, body or soul. But if we reach the Lord, He would provide us with boundless bliss and we would be in the world of the wordless wonder like a lost person reaching the hermitage. Thus Lord provides bliss like hermitage. Hence He is called hermitage here.

853. श्रमणः - (M) *Śramaṇaḥ* :- 'Tormentor.' The Lord is आश्रमः for His devotees while He

is *Śramaṇaḥ* i.e. tormentor-giver of troubles to those who are going astray from the path of *dharma*. If you misbehave and yet live in self-gratification, forgiving all the time your-self for doing harmful activities to others, mind well, He is there to give you proper reward of your actions. Sooner or later one has to repay for ones own actions as the Lord is ever active in this respect. While rewarding actions and inflicting justice the Lord is merciless, Hence He is called the 'tormentor.'

854. क्षामः - (M) *Kṣāmaḥ* :- 'Destroyer'. The Lord is full of mercy and He forgives all who seek His shelter. But when the time of delusion comes He destroys all without any distinction. Or it may be said that unrighteous people like Rāvaṇa and Duryodhana are destroyed by Him. Hence He is the 'destroyer'.

855. सुपर्णः - (M) *Suparṇaḥ* :- 'Beautiful leaf'. In the *Gītā* the world is compared with a tree and the Vedas are said to be its leaves. While the Vedas are none but the form of the Lord Himself वेदो वेदविद् etc. are the names of the Lord. Hence the Lord is called Suparṇaḥ. In the Veda it is said -

इन्द्रं मित्रं वरुणमग्निमाहु-
रथो दिव्यं स सुपर्णो गुरुत्मान् ।
एकं सद् विप्रा बहुधा वदन्ति
अग्निं यमं मातरिश्वानमाहुः ॥

- RV. I.164.46

'They call Him (i.e. the Lord) Indra, Mitra, Varuna, Agni or the divine suparṇa. The wise call Him by many names. They call Him Agni, Yama and Matariśvāna.' So in the Veda the Lord is called Suparṇa.

856. वायुवाहनः - (M) *Vāyūvāhanaḥ* :- 'The Mover of the wind.' There are five types of wind moving in the body of a human being. They are *Prāṇa*, *Apāna*, *Vyāna*, *Samāna* and *Udāna*. As long as they are functioning in the body the person is living. The moment they stop functioning a person is declared as dead. Who is making these wind to move ? Naturally none but my Lord. Hence the Lord is called *Vāyu vāhanaḥ*. Or in the physical world the wind is blowing regularly. Here this wind functions only because of the fear of the Lord. See :-

भीषास्मात् वातः पवते ।

- Tai.Up. II.8

'The wind blows out of His fear.'

धनुर्धरो धनुर्वेदो दण्डो दमयिता दमः ।
अपराजितः सर्वसहो नियन्ताऽनियमोऽयमः ॥ १०५ ॥

857. Dhanur-dharaḥ, 858. Dhanur-vedaḥ, 859. Daṇḍaḥ, 860. Damayitā, 861. Damaḥ, 862. Aparājitaḥ, 863. Sarva-sahaḥ, 864. Niyantā, 865. Aniyamaḥ, 866. A-yamaḥ.

857. धनुर्धरः - (M) *Dhanur-dharaḥ* :- 'The Wielder of the Bow.' When the Lord has incarnated as Rāmā to annihilate Rāvaṇa and others He had wielded the bow and arrow as His weapons. Hence He is called *Dhanur-dharaḥ* = the wielder of the bow. There are five bows well known in the world. They are (1) Brāhma, (2) Vaiṣṇava, (3) Pāśupat, (4) Prājāpatya and (5) Ājñeya. Among them the Vaiṣṇava bow belongs to the Lord Viṣṇu and its name is शार्ङ्ग-*Śārṅgaḥ*.

858. धनुर्वेदः - (M) *Dhanur-vedaḥ* :- 'The Knower of the science of Archery.' The meanings of the word Vedah (वेदः) are knowledge (वेदन), existence (सत्ता), benefit (लाभ) and thinking-discussion (विचार). Where all these four are there about धनुः i.e. bow, is known as धनुर्वेदः. The Lord is the source of such knowledge, existence,

benefit or discussion of the science of archery. Hence He is called *Dhanur-vedaḥ*.

859. दण्डः - (M) *Daṇḍaḥ* :- 'Punishment'. The Lord is the punishment for those who deserve it. Especially the wicked ones who have become a source of miseries for a common man in society. In the *Gītā* the Lord says दण्डो दमयितामस्मि (B.G. X.38). 'I am the punishment or the rod for those who punishes.' Punishment is necessary in the society. If there is no proper punishment in the proper way by judgement then the people would do whatever they like and the strong will trouble the weak. Hence inflicting punishment in a proper way is nothing but the form of the Lord.

860. दमयिता - (M) *Damayitā* :- 'Giver of the punishment'. = The Judge or the Controller. The Lord is ruling the world for the sake of Dharma. He encourages the righteous people and discourages the un-righteous one. For this He has to inflict punishment and He with proper and balanced sight becomes the giver of punishment. If there is no punishment there will be no law and order.

861. दमः - (M) *Damaḥ* :- 'Gain by punishment'. Ādi Śaṅkarācārya says - दमः यम्येषु दण्डकार्यं फलम् - *Damaḥ* means the result obtained by the process of punishment while punishing the people who deserved it. Thus the *Daṇḍaḥ*, *Damayitā* and *Damaḥ* all these are none but the Lord who wants this world to be peaceful and full of law and order maintained by justice.

862. अपराजितः - (M) *Aparājitaḥ* :- 'Undefeated.' The Lord is never defeated either by internal enemies like lust, anger etc. or external antagonist like Kamsa or Rāvaṇa. He has always overpowered His foes, no one has ever overcome Him. See - अपराजितः (716) and अजितः (549).

863. सर्वसहः - (M) *Sarva-sahaḥ* :- 'Capable of doing anything.' Or 'Bears the enemies'. These two meanings are given by Ādi Śaṅkarācārya. The Lord is so great and is possessed of such a magninimity of the heart that He bears everything without any complaint. He is also capable of doing, undoing or doing it in any other way any of the deed in the world. कर्तुम् अकर्तुम् and अन्यथाकर्तुम् समर्थः so he is सर्वसहः.

864. नियन्ता - (M) *Niyantā* :- 'The controller'. He has appointed all at the proper places to execute their duties. The Sun for producing heat, the water to quench thirst, the wind to dry, the rivers to flow and so on. And then He controls them. See :-

एतस्य वा अक्षरस्य प्रशासने गार्गी प्राच्यो अन्या नद्यः स्रवन्ते ।
- Br.Ā.Up. III.8.9

Oh Gargi ! under the ruling of this Akṣara - the Highest Reality - the rivers in the east and other rivers flow.'

865. अनियमः - (M) *Aniyamaḥ* :- 'Without any controller'. He is the controller of all. He has appointed all other to control now there is none who would control Him. He is the controller-less controller of the universe, just like He is said the causeless cause of the universe. Ādi Śaṅkarācārya says सर्वनियन्तुः नियन्त्रण-अभावात् अनियमः । Some take here as नियमः - self control. In system of philosophy the eight limbs of yoga are described. (1) *Yama*, (2) *Niyama*, (3) *Āsana*, (4) *Prāṇāyāma*, (5) *Pratyāhāra*, (6) *Dharaṇā*, (7) *Dhyāna* and (8) *Samadhi*. These all are the ways leading to Him so all these are His forms.

866. अयमः - (M) *A-yamaḥ* :- 'Without death.' Yama is the god of death in Indian mythology. This god is in charge of the death of the people. But the Lord is immortal and eternal so He has not to face the death. Hence He is called *a-yamaḥ*. Some take it as Yama. Like *Niyama* as explained in (865) the Lord is *Yama* also. See :- अनियमः (865).

सत्त्ववान् सात्त्विकः सत्यः सत्यधर्मपरायणः ।
अभिप्रायः प्रियार्होऽर्हः प्रियकृत् प्रीतिवर्धनः ॥ १०६ ॥

867. Satva-vān, 868. Sāttvikaḥ, 869. Satyaḥ, 870. Satya-dharma-parāyaṇaḥ, 871. Abhiprāyaḥ, 872. Priyarhaḥ, 873. Arhaḥ, 874. Priya-Kṛt, 875. Prīti-vardhanaḥ.

867. सत्त्ववान् - (M) *Satva-vān* :- 'Full of Strength'. *Satva* means strength. *Prāṇa* is *satva*. The Lord is capable of lifting even a Govardhana mountain in His very childhood at the age of seven only. This proves beyond doubt about His *satva*. He has successfully annihilated, that too without using any weapon, the mighty demons sent by Kaṁsa. Thus He is ever full of Satva.

868. सात्त्विकः - (M) *Sāttvikaḥ* :- 'Full of Sāttvik quality'. *Satva*, *Rājas* and *Tāmas* are three qualities of *Prakṛti*. The Lord represents *satvik* while Brahma the *Rājas* and Śiva the *tāmas* quality. So the Lord Viṣṇu is called *Sāttvikaḥ* = full of *satva-guṇa*.

869. सत्यः - (M) *Satyaḥ* :- 'The Truth'. He is good for saints. So He is called *satyaḥ* says Ādi Śaṅkarācārya. This term is already explained in detail. See : सत्यः (106) and (212). See -

वासुदेवः सर्वमिदं विश्वस्य ब्रह्मणो मुखम् ।
सत्यं दानमथो यज्ञस्तितिक्षा दम आर्जवम् ॥

- MB. Śānti. 203-8

870. सत्यधर्मपरायणः - (M) *Satya-dharma-parāyaṇaḥ* :- Engaged in Truth and Dharma. The truth and dharma always reside in the Lord forever. When the son of Abhimanu was born as dead he had said

यथा सत्यं च धर्मश्च मयि नित्यं प्रतिष्ठितौ ।
तथा मृतः शिशुरयं जीवतादभिमन्युजः ॥

- MB. Āśva. 68-22

'As the truth and dharma do invariably reside in Me, May this dead child born of Abhimanu regain life.' And the child came to life. Thus the truth and dharma are always residing in the Lord permanently.

871. अभिप्रायः - (M) *Abhiprāyaḥ* :- 'One to whom the people rush to fulfil their aims'. There are four aims of the human life. *Dharma*, *Artha* (money), *Kāma* (desire) and *Mokṣa* (liberation). For the fulfilment of these human goal people rush to Him; because He is the only source for the fulfilment of any desire. (2) At the time of deluge the whole universe rush to Him so He is called *Abhiprāyaḥ*.

872. प्रियार्हः - (M) *Priyārhaḥ* :- 'Deserving all lovable objects'. The Lord is the object of love for the devotees. So the devotees offer, with love and admiration, all lovable objects to Him. In short it is He who deserves all the lovable objects. It is said -

यद्यदिष्टतमं लोके यच्चास्य दयितं गृहे ।
तत्तद् गुणवते देयं तदेवाक्षयमिच्छता ॥

- Dakṣa-smṛti III.31

'Whatever is most desired and whatever is worthy of love in the house that should be given to a virtuous person by one who desires those objects may not perish for him.'

No one is better qualified for such objects than the Lord Himself. (2) This term could be divided into two words प्रिय - lovable and अर्ह - honourable. The Lord is the most lovable being and no one is better than He so far as the honour is concerned.

873. अर्हः - (M) *Arhaḥ* :- 'Deserving (devotion)'. According to Ādi Śaṅkarācārya - स्वागत-आसन-प्रशंसा-अर्घ्य-पाद्य-स्तुति-नमस्कार-आदिभिः पूजासाधनैः पूजनीय इति अर्हः । *Arhaḥ* means one should be worshipped by the objects of worship such as, welcome, sit, praise, offering water to wash feet, hymns, salute, etc. My Lord

deserves all these. Hence He deserves the devotion of devotees.

874. प्रियकृत् - (M) *Priya-Kṛt* :- 'Doer of agree-able things'. Those who worship the Lord with devotion the Lord always provides them with their desired agreeable things. See :-

ये यथा मां प्रपद्यन्ते तास्तथैव भजाम्यहम् ।

- *Gītā* IV.11

'As men approach Me so do I accept them.' In fact the god is the rewarder of all who willingly seek Him. So He is always *Priya-kṛt* - 'the doer of agreeable things' for His devotees.

875. प्रीतिवर्धनः - (M) *Prīti-vardhanaḥ* :- 'one who increases love'. If any one once falls in love with the Lord, one's love always increases like a rising graph. It never decreases because the Lord is so merciful that by His unlimited grace He always increases the love in the heart of His devotees. One true devotee has praised Him -

मनोभूमौ जाता प्रकृति चपलायां विधिवशात्
प्रभो सा संवर्ध्या प्रचुरगुणपुष्पप्रसविनी ।
तथा संसेक्तव्या स्मरणसलिलेनाधिदिवसं
यथा नेयं ग्लानिं व्रजतु मधुरा प्रेमलतिका ॥

O Lord ! by providence a creeper of love has been born in the land of my mind which is naturally fickle. This creeper is producing ample virtues. It should be increased. Kindly pour the water of your remembrance day by day so that this delicious creeper of love may not get withered.

विहायसगतिर्ज्योतिः सुरुचिर्हुतभुग् विभुः ।
रविर्विरोचनः सूर्यः सविता रविलोचनः ॥ १०७ ॥

876. *Vihāyasa-gatiḥ*, 877. *Jyotiḥ*, 878. *Surucih*, 879. *Huta-bhuk*, 880. *Vibhuḥ*, 881. *Raviḥ*, 882. *Virocanaḥ*, 883. *Sūryaḥ*, 884. *Savitā*, 885. *Ravi-locanaḥ*.

876. विहायसगतिः - (M) *Vihāyasa-gatiḥ* :- (1) 'Whose shelter (*gati*) is the sky.' The Lord stays in the sky. So He is called *Vihāyasa-gatiḥ*. (2) Or one who moves in the sky. Here the word *gati* stands for 'speed' or 'movement'. In the form of the Sun and the Lord always moves in the sky. Hence this is His appropriate name.

877. ज्योतिः - (M) *Jyotiḥ* :- 'Light, splendour.' In the *Upaniṣad* it is said नारायणपरो ज्योतिरात्मा (Nā.Up. 13.1) Nārāyaṇa is the Highest lustre. It is He by whose light all other luminious objects are lighted.' See :-

तमेव भान्तमनु भाति सर्वं तस्य भासा सर्वमिदं विभाति ।

- Mu.Up. II.2.10

'Everything shines after He shines, all else is luminious by His light.'

So the *Gītā* has said that ज्योतिषामपि तज्ज्योति (B.G. XIII.18) 'He is the light of all lights.'

878. सुरुचिः - (M) *Surucih* :- 'Having Auspicious Glory'. The glory of the Lord is most auspicious. If it is sung with devotion and worshipped with reverence it provides all the desires to a person who sings that glory. Another meaning of the word *ruci* is desire. The desire of the Lord is always auspicious. He has desired in a good mood and this most wondourous world is created - the world in which each and everything is created to make all the beings happy and comfortable.

879. हुतभुक् - (M) *Huta-bhuk* :- 'Enjoying or protecting offerings'. The Lord of Fire is the form of the Lord Viṣṇu and in the sacrifice all the offerings are made to Agni - the Lord of Fire or Fire-god. So the Lord enjoys everything that is offered in the fire (हुतं भुक्ते). The another meaning of the word is one who

protects the offerings (हुतं भुनक्ति) made in the fire. He accepts the oblations, He enjoys them, He protects them and ultimately He carries them to the gods in the heaven. All these activities are carried out most successfully by my Lord Viṣṇu. See - अहं हि सर्वयज्ञानां भोक्ता च प्रभुरेव च । - B.G. IX.24.

'I am the enjoyer and the Master of all sacrifies.'

880. विभुः - (M) *Vibhuḥ* :- 'All-pervading or the Master of all the three worlds. Right from an atom upto the mountain it is He who has pervaded everything. Nothing in this universe exists without Him. Hence He is called विभुः - 'all pervading.' The other meaning of the word *Vibhu* is the Master. He is the Master of all in these three worlds. Anyone who lives or anything that exists is always under His control. So He is the Master. See :- विभुः (240). Agni is called विभु in RV. I.31.2.

881. रविः - (M) *Raviḥ* :- 'One who absorbs the juice or water'. In the form of the Sun the Lord absorbs all sorts of juice or the water from all the sources of the earth. It is said -

रसानां तु तथादानाद् रविरित्यभिधीयते ।

- Viṣṇu-dharmottar Purāṇa I.30.15

'He absorbs all sorts of juice or water hence he is called Ravi.'

In Kālidasa we come across a beautiful line - सहस्रगुणमुत्स्रष्टुमादत्ते हि रसं रविः - (Raghu. I.18) 'The sun accepts the water to return it by making it more thousand times.' This is the nature of my Lord that whatever He absorbs He turns them into thousand-fold and returns with love. See :

त्वं वृषाक्षुं मघवन्नम्र मर्याकरो रविः ।

- AV. XX.128.13.

882. विरोचनः - (M) *Virocanaḥ* :- 'Shines in various ways'. (1) The Lord shines in various ways in this world. He is the Sun, the moon and the stars. He is the fire too and in all these forms He shines either in a scoarching way, pleasing or agreeable ways. (2) Or He is loved or admired in various ways. He is worshipped as Bāla-Kṛṣṇa a young child or as Caturbhuja. He is lovable in whatever form He assumes. When He became a woman-of course the most beautiful of all-a Mohini - even the Lord Shiva started running after Him. So He is loved in all His forms.

883. सूर्यः - (M) *Sūryaḥ* :- 'The Sun.' This word is derived and explained in the various ways; (1) He is the generator of the universe. Hence He is called *Sūryaḥ*. (2) He is the inspiror of all. Hence He is *Sūryaḥ*. (3) He moves in the sky. Hence He is *Sūryaḥ*. The Lord is the creator of this universe. Hence He is rightly called *Sūryaḥ*. See - तरणिर्विश्वदर्शतो ज्योतिष्कृदसि सूर्य । विश्वमाभासि रोचनम् । - RV. I.50.4.

884. सविता - (M) *Savitā* :- 'The Generator.' The Lord is called the GOD. G stands for Generator, O for Operator and D for Destroyer. Being generator of the universe, He is said *Savitā* - the generator. Here the word is derived from a root सूते 'to give birth' the word प्रसूति has come from the same root. See :-

प्रजानां प्रसवन्नात्सवितेति निगद्यते ।

- V.D.P. I.30.15

'He is called *Savitā* as He gives birth to people.'

In the Veda also we come across the prayers addressed to *Savitā*. See :- तत् सवितुः वरेण्यं भर्गो देवस्य धीमहि । धियो यो नः प्रचोदयात् । - RV. III.62.10. This famous Gāyatri mantra is an invocation to Savitā. Or देव सवितः प्रसुव यज्ञं प्रसुव यज्ञपतिं भगाय । - YV. VI.1.

885. रविलोचनः - (M) *Ravi-locanaḥ* :- 'Whose eye is the Sun.' When in *Muṇḍaka-*

upaniṣad the *Viśvarūpa* - Universal form of the Lord is described it is said that the Sun and the Moon are the eyes of the Lord. चक्षुषी चन्द्रसूर्यौ (Mu.Up. II.1.4) In the Veda it is said the God Savitā (i.e. the Sun-god) moves on in his golden chariot while seeing the worlds. See - हिरण्येन सविता रथेना देवो याति भुवनानि पश्यन् । - RV. I.35.2. The Lord is सूर्यचक्षुः ।

अनन्तो हुतभुग् भोक्ता सुखदो नैकजोऽग्रजः ।
अनिर्विण्णः सदामर्षी लोकाधिष्ठानमद्भुतः ॥ १०८ ॥

886. *Anantaḥ*, 887. *Huta-bhuk*, 888. *Bhoktā*, 889. *Sukhadaḥ*, 890. *Naika-jaḥ*, 891. *Agrajaḥ*, 892. *Anir-viṇṇaḥ*, 893. *Sadā-marṣiḥ*, 894. *Lokādhiṣṭha-nam*, 895. *Adbhutaḥ*.

886. अनन्तः - (M) *Anantaḥ* :- 'Endless' The Lord is beyond the measure in terms of time or space. Hence He is infinite. He is all-pervading so He is *anantaḥ* or the term is explained as denoting शेषनाग as the later is called अनन्त and a विभूति of god. अनन्तश्चास्मि नागानाम् (B.G.)

To explain the concept of 'ananta' endless I recall a story once read in my early stage of life. At the far far away even from a north-pole there is a mountain-a very huge mountain say consisting of 100 miles in length, 100 miles in breadth and 100 miles in height. Every hundred years one small bird used to come there after flying from a distance of 100 miles. That bird tried to sharpen it's beak on the rock of a mountain. Then the bird returned. Then after 100 years the same bird came there to sharpen it's beak after travelling 100 miles. In this way due to sharpening of the beak of that bird when the whole mountain of such a length, breadth and height would be reduced to a grain of the sand the world would come to an end. So it is *Ananta*-endless. The Lord is endless, except Him everything comes to an end. See - न यस्य देवा देवता न मर्ता आपश्च न शवसो अन्तमापुः । - RV. X.100.15

887. हुतभुक् - (M) *Huta-bhuk* :- 'Enjoyer of the oblations.' See :- हुतभुक् (879).

888. भोक्ता - (M) *Bhoktā* :- 'The Enjoyer-The Protector'. The root भुज् from which the word भोक्ता is derived, has two meaning. (1) To protect and (2) To enjoy. (भुज पालनाभ्यवहारयोः) In the *Gītā* the Lord Himself has said that He is the भोक्ता - the Enjoyer and the Master of all the sacrifices. अहं हि सर्वयज्ञानां भोक्ता च प्रभुरेव च । (B.G. IX.24). See - भोक्ता (134) and (500). In the Veda the Lord Agni is praised to enjoy whatever is offered in the sacrifice. See :- त्वं अग्ने विश्वे अमृतासो अद्रुह आसा देवा हविरदन्त्या हुतम् । - RV. II.1.14. When we regard the Lord as Kāla then he consumes everything as Time.

889. सुखदः - (M) *Sukhadaḥ* :- (1) Bestower of Happiness. (2) Destroyer of Happiness. The Lord bestows happiness upon His devotees who seek His shelter. Whenever the gods lost their kingdom of heaven and rushed to Him for the help the Lord has incarnated Himself in many forms and brought their happiness back after destroying the demons. सुखं ददाति इति सुखदः - 'one who gives happiness.' The same term could be explained as सुखं द्यति इति सुखदः 'one who destroys the happiness.' He has destroyed the happiness of sinners, demons or who were the enemies of Dharma. Here from the context we can desolve the word असुखदः also. One who gives un-happiness. The Lord has created un-happiness or miseries for the enemies of gods or Dharma and this is a well-known story.

890. नैकजः - (M) *Naika-jaḥ* :- 'Born many times' न + एक and न means not एक means

once and ज means born. He was born not once i.e. was born many times. In Indian mythology the Lord is described as incarnating Himself for the protection of good and destruction of the evil. Such incarnating in various forms of the Lords are ten, twenty four or even more. Hence He is called here 'born many times'. See :- नवो नवो भवति जायमानो... - RV. X.85.19.

891. अग्रजः - (M) *Agrajaḥ* :- 'Manifested First.' The first of all the Lord was there. He was born or He has manifested Himself first. He is one who has given birth to all. None has created Him or given birth to Him. He is *ādideva* - 'the first god' and *purāṇa* 'the old one'. त्वमादिदेवः पुरुषः पुराणः (B.G. XI.38) In the Veda हिरण्यगर्भः समवर्तताग्रे (RV. X.121.1) He is the creatorless creator of all. He is born first and the rest was born afterwards - Hence He is अग्र+ज - *agra-jaḥ* 'first-born'. See - पूर्वो यो देवेभ्यो जातो...YV. XXXI.20.

892. अनिर्विण्णः - (M) *Anir-viṇṇaḥ* :- 'Never disappointed'. The Lord is always happy, remains in a gay mood, ever-smiling. The grief, sorrow, temptation, regret and such other negative moods of the life never touch His mind, because His very form is consisted of *ānanda*-bliss. He is perfect in all respects. He is always first class first in all the tests. He is never looser. He is always victorious. So He is never disappointed and those who worship Him whole heartedly they too become like Him - *anirviṇṇaḥ* never disappointed.

893 सदामर्षी. - (M) *Sadā-marṣiḥ* :- 'Always forgiving'. He is always kind to His devotees. He showers His mercy to those who seek His shelter. Once He accepts you as His devotee then He would always bear you in any condition with any given nature or any sort of behaviour. Forget and forgive are His motto. He bears and in return. He gives love to His devotees. See सर्वसहः (863).

894. लोकाधिष्ठानम् - (M) *Lokādhiṣṭhā-nam* :- 'Substratum of the universe'. The Lord supports the universe. The earth is rested upon water, water on fire, fire upon wind, wind upon the sky and ultimately the sky is rested upon Brahman - the Ultimate Reality. This Brahman is not rested upon anything but all the things are sustained because of Brahman. Hence the Brahman is the substratum-less. Substratum of the whole universe, as we know are the Brahman and the Lord and they are identical, one and the same. See - तस्मिन्नातस्थुर्भुवनानि विश्वा । - RV. I.164.13. 'In Him all the worlds rests.'

895. अदभ्रुतः - (M) *Adbhutaḥ* :- 'Wonderful'. He is the wonder incarnate. The moment one realizes Him one enters in the wonderful state where all his activities body mind and intellect are sustained. He experiences the state of 'worldless wonderness' because He is wonderful. It is said -

श्रवण्यापि बहुभिर्यो न लभ्यः
शृणवन्तोऽपि बहवो यं न विदुः ।
आश्चर्यो वक्ता कुशलोऽस्य लब्धा
आश्चर्यो ज्ञाता कुशलानुशिष्टः ॥

'He cannot be obtained by many by means of hearing and countless cannot know him even after hearing about Him. He who talks about Him is wonder and who hears about Him is also wonderful even one who knows about Him is also wonder.'

In the *Gītā* we come across the same feeling about Him -

आश्चर्यवत्पश्यति कश्चिदेन-
माश्चर्यवद्-वदति तथैव चान्यः ।
आश्चर्यवच्चैवमन्यः शृणोति
श्रुत्वाप्येनं वेद न चैव कश्चित् ॥

- B.G. II.29

'One looks upon Him as wonder, another likewise speaks of Him as wonder; another hears of Him as wonder and even after hearing about Him, no one whatsoever has known Him.'

So my Lord is the synonym of the wonder, the incarnation of marvel and those who seek His shelter successfully they too become wonderful and marvellous.

सनात् सनातनतमः कपिलः कपिरव्ययः ।
स्वस्तिदः स्वस्तिकृत् स्वस्ति स्वस्तिभृक् स्वस्तिदक्षिणः ॥ १०९ ॥

896. *Sanāt*, 897. *Sanātanatamaḥ*, 898. *Kapilaḥ*, 899. *Kapiḥ*, 900. *Apyayaḥ*, 901. *Svastidaḥ*, 902. *Svasti-kṛt*, 903. *Svasti*, 904. *Svasti-bhuk*, 905. *Svasti-dakṣinaḥ*.

896. सनात् - (M) *Sanāt* :- 'Permanent.' Sanāt is an indeclinable which suggests the meaning as permanent. The Lord is permanent in the form of Kāla - the time. We all pass away, the time remains. कालो न यातो वयमेव याताः । It is said that the Kāla i.e. time is the form of the Highest Reality - the Brahman. See -

परस्य ब्रह्मणो रूपं पुरुषः प्रथमं द्विज ।
व्यक्ताव्यक्ते तथैवान्ये रूपे कालस्तथापरम् ॥
V.P. I.2.15

'The puruṣa is the first form of the Highest Brahman, manifested and unmanifested are His two forms and the time is His another form.'

The Lord is eternal, permanent in the form of *Kāla*, hence He is called *Sanāt*-'permanent'. In Veda it is said सनात् युवानमवसे हवामहे । - RV. II.16.1. 'We invoke that permanent young for our protection.'

897. सनातनतमः - (M) *Sanātanatamaḥ* :- 'The Most Ancient'. Brahmā, the creator of the universe is ancient. But the Lord is even more ancient than Brahmā because He created Brahmā. So He is the most ancient. He preceeds all, none preceeds Him. Hence He is called the most ancient. He is referred to as *purāna* in the *Upaniṣads* and the *Gītā*. See also :-

सनातनमेनमाहुरुताद्यः स्यात्पुनर्णवः ।
- AV. X.8.23

'They call Him ancient and He always becomes new again and again.'

898. कपिलः - (M) *Kapilaḥ* :- Kapila Muni. There are twenty-four incarnations of the Lord Viṣnu among them Kapil Muni - the founder of Samkhya system of philosophy is one. In the Bhāgavata Purāna the whole story of *Kapila-avatāra* is narrated in detail where He has taught the principles of Samkhya system to His mother Devahuti. See - सिद्धानां कपिलो मुनिः - B.G. X.26.

899. कपिः - (M) *Kapiḥ* :- 'One who drinks water'. *Kam* in Sanskrit means 'water' and one who drinks पिबति the water is *Ka-pi*. The Lord in the form of the Sun constantly drinks i.e. absorbs the water from the earth. He, then transfers that water into cloud to shower rain on the earth. The another meaning of the world Kapi is Varāhaḥ. See - वृषाकपिः (101).

900. अप्ययः - (M) *Apyayaḥ* :- 'One in whom everything merges.' When there is a *pralaya* i.e. the great deluge all the things in this world merge in Him. So He is called *apyayaḥ*. Ādi Saṅkarācārya says, प्रलये अस्मिन् अपियन्ति जगन्तीति अप्ययः ।

901. स्वस्तिदः - (M) *Svastidaḥ* :- 'Bestower of auspicious'. The Lord Himself is auspicious and so whosoever a friend or foe reaches Him by any means He, out of His boundless grace, bestows upon him or her nothing but auspiciousness. Anyone who exposes the Sun gets nothing but light, as the light is the very nature of the Sun. In the same way the auspiciousness is the

very nature of the Lord. According to Ādi Śaṅkarācārya भक्तानां स्वस्ति मङ्गलं ददाति इति स्वस्तिद: । In practice He has bestowed *summum bonum* - the highest maṅgala to demons also.

902. स्वस्तिकृत् - (M) *Svasti-krt* :- 'The Creator or auspiciousness'. The Lord is the creator or the bestower of auspiciousness for His devotees. He is standing in Jagannathpuri stretching His both hands forward to extend invitation to all those who want to come to Him. As if He is telling all the beings of the universe to come to Him for real happiness or auspiciousness. He is the creator of such state of bliss.

903. स्वस्ति - (M) *Svasti* :- 'Auspicious'. He is not only the bestower or the creator of *svasti* but also He is *svasti*-auspicious Himself. Welfare, weal, bliss, all these are His very form. As coolness cannot be separated from the moon so the *svasti* cannot be separated from Him. He is *svasti* in all the sense of the term.

904. स्वस्तिभुक् - (M) *Svasti-bhuk* :- 'Enjoyer or protector of auspicious'. The root भुज has two meaning (1) to enjoy, (2) to protect. The Lord is the enjoyer of auspicious. Whatever is good, auspicious, full of welfare is always offered to the Lord by His devotees. The flowers or fruits, sweets or savour things all are offered to Him and He enjoys them, provided it is offered by a devotee who is full of devotion. See :-

पत्रं पुष्पं फलं तोयं यो मे भक्त्या प्रयच्छति ।
तदहं भक्त्युपहृतमश्नामि प्रयतात्मन: ॥
- B.G. IX.26

'Whosoever offers to Me with devotion a leaf, a flower, a fruit or water, that offering of love, of the pure hearted devotee, I enjoy.'

If we take another meaning of the root भुज viz. 'to protect' the meaning of *Svasti-bhuk* - would be the protector of auspicious. He always protects whatever is auspicious of His devotees.

905. स्वस्तिदक्षिण: - (M) *Svasti-dakṣinaḥ* :- 'Quick Distributor of auspiciousness'. Ādi Śaṅkarācārya has explained this term in three ways (1) He who increases as auspi-ciousness. स्वस्तिरूपेण दक्षते वर्धते । (2) Capable of giving auspicousness, of course to His devotees. स्वस्ति दातुं समर्थ इति । (3) Capable of bestowing auspiciousness quickly. स्वस्तिशब्द आशुकारिणि वर्तते । शीघ्रं स्वस्ति दातुं समर्थ: । Here He has quoted the following verses

स्मृते: सकलकल्याणभाजनं यत्र जायते ।
पुरुषस्तमजं नित्यं व्रजामि शरणं हरिम् ॥
- Brahm. 83-17

स्मरणादेव कृष्णस्य पापसङ्घातपञ्जरम् ।
शतधा भेदमायाति गिरिर्वज्रहतो यथा ॥

'I seek the shelter of that unborn Lord Hari by whose remembrance one becomes an object of all the auspiciousness.'

'Only by the remembrance of Lord Kṛṣṇa the whole cage of the sins is broken into hundred of pieces just as a mountain assaulted by thunderbolt.'

The concept of *Svasti* was the most coveted object among the Vedic seers. See :-

स्वस्ति न इन्द्रो वृद्धश्रवा:
स्वस्ति न: पूषा विश्ववेदा: ।
स्वस्ति नस्तार्क्ष्यो अरिष्टनेमि:
स्वस्ति नो बृहस्पतिर्दधातु ॥ - RV. I.89.6

'Let the Lord Indra with His well increased fame, grant us auspiciousness. Let the Lord Pusa, the knower of all, grant us auspiciousness. Let the Garuda the destroyer of all evils grant us auspiciousness and let Bṛhaspati grant me the auspiciousness.'

अरौद्रः कुण्डली चक्री विक्रम्यूर्जितशासनः ।
शब्दातिगः शब्दसहः शिशिरः शर्वरीकरः ॥ ११० ॥

906. *Araudraḥ*, 907. *Kuṇḍali*, 908. *Cakrī*, 909. *Vikramī*, 910. *Ūrjit-śāsanaḥ*, 911. *Śabdātigaḥ*, 912. *Śabda-sahaḥ*, 913. *Śiśiraḥ*, 914. *Śarvarī-Karaḥ.*

906. अरौद्रः - (M) *Araudraḥ* :- 'One without action, attachment or anger'. The word raudra, according to Ādi Śaṅkarācārya, means either action, or attachment or anger. Fortunately all these three are absent from the Lord. The Lord has nothing to obtain in the world. Hence no action is obligatory upon Him. See :-

न मे प्रार्थास्ति कर्तव्यं त्रिषु लोकेषु किञ्चन । - B.G. III.22

'Oh Parth (Arjuna) I have nothing to do in three worlds.'

So far as question of attachment is concerned it arises out of māyā but māyā is under His control. So He has no attachment. The Lord has no attachments so anger does not arise in His case. We know that the anger arises when attachments are not fulfilled.

907. कुण्डली - (M) *Kuṇḍali* :- 'One having ear-rings' in shape of a serpent. According to Ādi Śaṅkarācārya

(1) the Lord adorns His ears with ear-rings of the form of śeṣa-nāga.

(2) His ear-rings resembles to the orbit of the Sun who is having thousands of rays or

(3) He is having ear-rings of Sāṁkhya and yoga in the shape of a crocodile (मकाराकार).

908. चक्री - (M) *Cakrī* :- 'Possessed of Discus'. The Lord has four hands and in four hands He holds conch, discus, mace and lotus. According to Ādi Śaṅkarācārya the Lord wields the weapon known as discus named *su-darśana*, consisting of *manatatva* (मनतत्त्व), for the protection of all the worlds. He quotes -

चलस्वरूपमत्यन्तजवेनान्तरितानिलम् ।
चक्रस्वरूपं च मनो धत्ते विष्णुः करे स्थितम् ॥
- V.P. I.22.71

The Lord Viṣṇu holds in His hand the ever moving discus which is capable to oust even wind in velocity and whose very nature is movement.

Here the phrase समस्तलोकरक्षणार्थम् - 'for the protection of all the worlds' - used by Ādi Śaṅkarācārya reminds us of an incident in *Abhijñānaśākuntalam* of Kālidāsa. When Duṣyanta was about to shoot an arrow at an innocent deer of the hermitage the sage on his way stopped him and said :-

तत्साधुकृतसंधानं प्रतिसंहार सायकम् ।
आर्तत्राणाय वः शस्त्रं न प्रहर्तुमनागसि ॥
- A.S. I.11

'So better withdraw your well aimed arrow because the weapon is to protect the troubled one and not to strike at innocent.'

This is the Indian ideal of wielding a weapon. It should be for the protection of troubled one and not to kill the innocent. See - सुदर्शनः (417) and चक्री (995).

909. विक्रमी - (M) *Vikramī* :- 'Full of prowess'. विक्रम means prowess or heroism. He is full of more prowess than any other being in the world. Hence the Lord is designated here as *Vikramī*. The another meaning of the word *Vikrama* is to step. He has had three steps to control Bali-rāja, the demon-king. This story is well-known. His three steps are often referred to in the Vedic literature also. See - यस्योरुषु विक्रमणेष्वधिक्षियन्ति भुवनानि विश्वा । - RV. I.154.2. See - विक्रमी (35) and त्रिविक्रमः (530).

910. ऊर्जितशासनः - (M) *Ūrjit-śāsanaḥ* :- 'One having brilliant ruling'. Śāsana means ruling and ūrjita stands for brilliant. He has created

the universe and to govern it He has given *śruti* and *smṛti* where the rules of conduct etc. are dealt with in very minor detail. He who does not follow them is invariably punished sooner or later. His rule as evident from the theory of action, (कर्मवाद) is never-failing. Hence He is called *ūrjita-śāsanaḥ*. He Himself has said :

श्रुतिस्मृती ममैवाज्ञे यस्ते उल्लङ्घ्य वर्तते ।
आज्ञाच्छेदी मम द्वषी मद्भक्तोऽपि न वैष्णव: ॥

'*Śruti* and *smṛti* are my orders, He who behaves violating them, is the destroyer of my orders and is enveying Me. He may be my devotee yet he is not Vaiṣnava i.e. a person of Lord Viṣṇu.'

911. शब्दातिग: - (M) *Śabdātigaḥ* :- 'Beyond words'. His *nirguṇa svarūpa* is beyond words. The words cannot describe Him nor the mind can think of Him. See :-

यतो वाचो निवर्तन्ते अप्राप्य मनसा सह ।
- Tai.Up. II.4

'From where the speech alongwith the mind returns without reaching to (that Brahman).'

In Viṣṇu-purāṇa it is said - न शब्दगोचर यस्य योगिध्येयं परं पदम् । (V.P. I.17.22) 'His highest abode, which is to be meditated by yogis, is beyond words.'

In a poetic manner it is said that one who experiences (i.e. the heart) has no speech. While the tongue which can describe has no experience. Hence the Lord is always far far away from the range of speech or words.

912. शब्दसह: - (M) *Śabda-sahaḥ* :- 'One who bears the words'. This name is exactly opposite to the one which proceeds viz शब्दातिग: । The name शब्दातिग: was given for *Nirguṇa* form of the Lord while शब्दसह: refers to the *Saguṇa* form of the Lord. He is the mine of all the positive virtues. Hence any description full of His praise is invariably applicable to Him. See - सर्वे वेदा यत्पदमामनन्ति (K.Up. I.2.15) 'All the Vedas are describing which abode' etc. In the *Gītā* the Lord Himself has proclaimed -

वेदैश्च सर्वैरहमेव वेद्य: । (B.G. XV.15)

'I am indeed He who is to be known by all the Vedas.'

Here शब्दातिग: and शब्दसह: are the two opposite qualities and both reside in one Lord because only in the Lord the quality of विरुद्धधर्माश्रयत्व is applicable. This is His Līlā.

913. शिशिर: - (M) *Śiśiraḥ* :- 'Cold'. The word *Śiśiraḥ* applies to winter season in which people enjoy the cold breezes. The grace of god is also like enjoyable cold which is capable of soothing the body of a person who is tormented by the heat of summer. People are troubled by the heat of the worldly affairs and the grace of god is like the cold which refreshes him and gives him a new life in the summer of *Saṁsāra*.

914. शर्वरीकर: - (M) *Śarvarī-Karaḥ* :- 'The creator of night'. *Śarvari* in Sanskrit stands for night and *Kara* means the one who creates. Thus the Lord is the creator of night, in other words He is the originator of dark-ness or ignorance. According to Ādi Śaṅkarā-cārya for worldly people the soul is like a night or for an enlighten person the world is like a night. The Lord is the creator of such both the types of nights. So He is called the creator of the night. In support of his views ācārya quotes from the *Gītā*

या निशा सर्वभूतानां तस्यां जागर्ति संयमी ।
यस्यां जाग्रति भूतानि सा निशा पश्यतो मुने: ॥
- B.G. II.69

'What is night for all beings is the time of waking for the self-controlled one and what is the time of waking for (other) beings is night for the sage who sees (the futility of the world).'

The other meaning given to this word by Ādi Śaṅkarācārya is that He, the Lord, creates night at the time of deluge in which all the beings of the universe sleep for considerably long time.

अक्रूरः पेशलो दक्षो दक्षिणः क्षमिणां वरः ।
विद्वत्तमो वीतभयः पुण्यश्रवणकीर्तनः ॥ ११९ ॥

915. *Akrūraḥ*, 916. *Peśalaḥ*, 917. *Dakṣaḥ*, 918. *Dakṣiṇaḥ*, 919. *Kṣamiṇam Varaḥ*, 920. *Vidvat-tamaḥ*, 921. *Vīta-bhayaḥ*, 922. *Puṇya-śravaṇa-kīrtanaḥ.*

915. अक्रूरः - (M) *Akrūraḥ* :- 'Non-cruel'. Ādi Śaṅkarācārya has explained this term in detail. According to him cruelty is the quality of mind (मनोधर्मः) arises out of severe anger (प्रकोपजः) and inner tormentation (आन्तरः सन्तापः). The Lord is one whose all desires are fulfilled. Hence He has neither desire nor anger. So He is non-cruel.

916. पेशलः - (M) *Peśalaḥ* :- 'Beautiful'. The Lord is beautiful (सुन्दरः) by mind (मनसा) speech (वाचा) and body (वपुषा). The Lord always thinks of the good, comfrot and happiness of each and every being. So He is beautiful in mind. He has addressed *Gītā* to Arjuna which has proved to be a definite and undeniable source of solace to each and every being. Hence He is beautiful by speech. While the beauty of His figure is indescribable. Madhusūdan Sarasvati has said कृष्णात् परं किमपि तत्त्वमहं न जाने । Or in the *Bhāgavata Purāṇa* Gopis have confessed :-

वीक्ष्यालकावृतमुखं तव कुण्डलश्री-
गण्डस्थलाधरसुधं हसितावलोकम् ।
दत्ताभयं च भुजदण्डयुगं विलोक्य
वक्षः श्रियैकरमणं च भवाम दास्यः ॥

- B.P. X.29.39

'Seeing your beautiful face surrounded by curly hair your cheeks reflecting the brilliance of your ear-rings, your lips dripping nectar, your glances accompanied by charming smile, Your powerful arms giving protection from all sorts of fears (to devotees) and the chest providing sole sporting ground to Lakshmi-the goddess of wealth, being attracted by all these we have become your handmaids.'

The Lord is so beautiful if you look at Him even once you would be His slaves inspite of your-self.

917. दक्षः - (M) *Dakṣaḥ* :- 'Clever.' This term according to Ādi Śaṅkarācārya stands for three different meanings (1) Well-grown (प्रवृद्धः), (2) Capable (शक्तः) and (3) executing quickly (शीघ्रकारी). The Lord signifies all these three qualities by His very nature and character. None in the world is more grown or capable to do any thing more quickly than He. Hence the Lord is दक्षः । See - त्वं दक्षः सचते कविः । - RV. I.91.14.

918. दक्षिणः - (M) *Dakṣiṇaḥ* :- 'Going everywhere'. Normally according to Ādi Śaṅkarācārya the word दक्षः and दक्षिणः stand for one and the same meaning. Hence to avoid repeatations he tries to derive this word from a root दक्ष गतिहिंसनयोः means 'movement and violence'. The Lord goes everywhere i.e. pervades everything and destroys all at the time of deluge. Hence He is *Dakṣiṇaḥ*. This world also may mean liberal in giving दक्षिणा = alms at the time of religious rites like sacrifice etc. The Lord is always liberal in donating. Hence He is दक्षिणः । See - युक्तस्ते अस्तु दक्षिणः - RV. I.82.5.

919. क्षमिणां वरः - (M) *Kṣamiṇam Varaḥ* :- 'Best among those who bear.' He is best among yogis who forgive or best among those who bear just like the earth. In the Rāmāyaṇa Lord Rāmā is compared with the earth in giving forgiveness. क्षमया पृथिवीसमः । (V.R. I.1.18) As the earth is not distributed while bearing the weight of all and forgives all in the same manner the Lord also bears all the worlds and firgives

all who seek the forgiveness. Or it may be interpreted as He is capable of doing any activity being most powerful. He is called the best among capables - क्षमिणां वर: । In the Veda it is said that He is bearing or holding the sky, the earth and the heaven. येन द्यौरुग्रा पृथिवी च दृढा येन स्व: स्तभितं येन नाक: । - RV. I.121.5

920. विद्वत्तम: - (M) *Vidvat-tamaḥ* :- 'Best among the knowers.' The Lord is omniscient. No one knows better than He. In fact the ज्ञान - knowledge is His very form. सत्यं ज्ञानम् अनन्तम् ब्रह्म । He is the knower. Hence no one knows Him but He knows all. The knowledge of any worldly personality would increase or decrease with the flow of time, while the knowledge of the Lord is always constant. He was blessed by His guru Sāndipani that -

गच्छतं स्वगृहं वीरौ कीर्तिर्वामस्तु पावनी ।
छन्दास्तयातयामानि भवन्त्विह परत्र च ॥
B.P. X.45.48

'O heroes, you may return to your home. May your fame be sanctifying. May your knowledge of the Vedas remain ever fresh in this (world) and the (world) hereafter.'

Thus the Lord has had the blessings of His Guru by which His knowledge remain everfresh. In case of others the knowledge lasts normally for forty-five days maximum. (त्रिपाक्षिकी विद्या). He is the best among the knowledgeable persons. Hence the Lord is called विद्वत्तम: - 'Best among those who know.'

921. वीतभय: - (M) *Vita-bhayaḥ* :- 'Without fear'. Normally the fear arises from the sense of 'other'. द्वितीयाद् वै भयं भवति is the dictum of the *Upaniṣad*. But the Lord is one and only one एकम् एव अद्वितीयं ब्रह्म । so the question of fear never arises while Ādi Śaṅkarācārya explains the term giving reason that He is the Lord of all (सर्वेश्वरत्वात्) and always free (नित्यमुक्तत्वात्). He faces no fear which normally exists in the world (सांसारिकं संसारलक्षणं भयम्). In Indian tradition अभय the state of fearlessness is regarded as the final stage of liberation. In the Upaniṣad the king Janaka was told that 'you have obtained अभय i.e. the *summum bonum*. (अभयं वै जनक प्राप्तोऽसि ।).

922. पुण्यश्रवणकीर्तन: - (M) *Puṇya-śravaṇa-kīrtanaḥ* :- 'Whose glory creates merits when heard or sung'. In the path of devotion nine types of भक्ति are described, among them श्रवणं and कीर्तनम् i.e. 'hearing' the glory of the Lord and 'singing' of the name and fame of the Lord are supposed to originate merits. In *Bhāgavata Purāṇa* Gopis say in Gopī-gītam :-

तव कथामृतं तप्तजीवनं
कविभिरीडितं कल्मषापहम् ।
श्रवणमङ्गलं श्रीमदाततं
भुवि गृणन्ति ते भूरिदा जना: ॥

'The nector of your stories (of your actions) revives the scorched spirit of a men. It purifies the sinner while holy men praise it loudly. It is auspicious to hear it. It spreads the glory and the great gift givers are singing it on this earth.' See

मनामहे चारु देवस्य नाम । - RV. I.24.1. or भद्रं कर्णेभि: mantra is famous.

उत्तारणो दुष्कृतिहा पुण्यो दु:स्वप्ननाशन: ।
वीरहा रक्षण: सन्तो जीवन: पर्यवस्थित: ॥ ११२ ॥

923. *Uttāraṇaḥ*, 924. *Duṣkṛtihā*, 925. *Puṇyaḥ*, 926. *Duḥsvapna-nāśanaḥ*, 927. *Vīrahā*, 928. *Rakṣaṇaḥ*, 929. *Santaḥ*, 930. *Jīvanaḥ*, 931. Paryavasthitaḥ.

923. उत्तारणः - (M) *Uttāraṇaḥ* :- 'Uplifter'. The Lord uplifts His devotees from the ocean of this world. See -

तेषामहं समुद्धर्ता मृत्युसंसारसागरात् ।
भवामि न चिरात्पार्थ मय्यावेशितचेतसाम् ॥
- B.G. XII.7

'Those whose minds are engaged in Me, I straight way deliver them from the ocean of death-bound existence, O Parth.'

If you desire to get out of this chain of birth and rebirth and if you seek salvation the best course is to go to His shelter. It is He who will definitely and without dely uplift you from this ocean of the world which is always full of miseries. See - दुरिता तरेम तो तरेम तवाऽवसा तरेम । - RV. VI.2.11.

924. दुष्कृतिहा - (M) *Duṣkṛtihā* :- 'Killer of bad actions.' The Lord is always engaged in increasing *Dharma* and destroying *A-dharma*. *A-dharma* arises out of bad actions i.e. the actions which are against the ordinances of Dharma. The Lord invariably destroys such unholy deeds. This term also means the one who destroys those who are full of bad actions. The demons like Rāvaṇa or Kaṁsa are annihilated by the Lord because they were the mine of bad deeds. See - हन्ति रक्षो हन्ति असत् । RV. VII.104.13.

925. पुण्यः - (M) *Puṇyaḥ* :- Merits'. The Lord Himself is always full of *Puṇyaḥ* i.e. merits. *De-merits* or *pāpa* never comes to Him. He also gives *puṇyaḥ* to those who worship Him. He purifies them and ultimately liberates them. He has given pious teachings through the Vedas following which a person can earn punya in his or her life.

926. दुःस्वप्ननाशनः - (M) *Duḥsvapna-nāśanaḥ* :- 'Destroyer of bad dreams.' If a person is suffering from bad dreams the best course is to seek the shelter of the Lord. The worldly remedies like medicines etc. may cure him or not but before going to sleep if he counts His pious names or prays Him whole-heartedly all his bad dreams would fly away like a cut of kite and he would have a dreamless sound sleep. So the Lord is the destroyer of bad dreams. If you meditate upon the Lord, pray him, chant His names and worship Him before going to bed all your bad dreams would come to an end forever.

927. वीरहा - (M) *Vīrahā* :- 'Annihilator of heroes'. Ādi Śaṅkarācārya says He who kills the various movements of a worldly being by liberating him. Hence He is called *vīrahah* = the destroyer of heroes. The Lord has successfully killed numerous heroes in battle field. Hence He is the annihilator of heroes. See - वीरहा (166) and (741).

928. रक्षणः - (M) *Rakṣaṇaḥ* :- 'Protection'. According to Indian mythology Brahmā creates the universe, Lord Śiva destroys it and Viṣṇu protects the universe. Hence He is called 'Protection'. In Bhakti school it is believed that the śaraṇāgati = shelter to Lord-is of six types -

आनुकूल्यस्य संकल्पः प्रातिकूल्यस्य वर्जनम् ।
रक्षिष्यतीति विश्वासो गोप्तृत्ववरणं तथा ।
आत्मनिक्षेपकार्पण्ये षड्विधा शरणागतिः ॥

(1) Thinking of what is agreeable to the Lord. (2) Giving up anything that is averse to the Lord. (3) Full faith in the Lord that He would protect me. (4) Selection of the Lord as the protector. (5) Surrendering totally to the Lord. (6) and extreme politeness towards the Lord - these are six types of शरणागतिः - seeking shelter to the Lord. Here the Lord is one who always protects and His devotees regard Him and only Him as their protector.

929. सन्तः - (M) *Santaḥ* :- Saint. According to Ādi Śaṅkarācārya one who trades on the road of righteousness is *santaḥ=saint*. These saints are supposed to be an incarnation

of the Lord. They are the moving embodiment of the desire of the Lord to set the ball of righteousness to roll properly in this world of sensuous objects. In fact these are the real leaders who pave the way of merits and virtues by which an ordinary man may reach to his goal of life. So the Lord is saint.

930. जीवनः - (M) *Jīvanaḥ* :- 'The Life' The Lord is *prānaḥ* - and without *prānaḥ* no one can live. The very breath of each and every being is the Lord Himself. He is the *ātmā* of all and staying in the heart of all. See -

अहमात्मा गुडाकेश सर्वभूताशयस्थितः ।

- B.G. X.20

'O *Guḍakeṣa* (Arjuna), I am the self seated in the hearts of all creatures.' If the Lord is not there no one lives. So it is rightly said that the Lord is 'the Life' of all. See - विश्वस्य हि प्राणनं जीवनं....RV. I.48.10.

931. पर्यवस्थितः - Paryavasthitaḥ :- 'Dwelling everywhere'. He is dwelling everywhere pervading the whole universe. He is like a sky which encompases every thing and He is like a wind reaching every corner of the world. There is no place in the universe where He is not there. Right from an atom to universe, from molecule to mountain He is there. His very name Visnu suggests the same meaning.

अनन्तरुपोऽनन्तश्रीर्जितमन्युर्भयापहः ।
चतुरश्रो गभीरात्मा विदिशो व्यादिशो दिशः ॥ ११३ ॥

932. Ananta-rūpaḥ, 933. *Ananta-śrī*, 934. *Jita-manyuḥ*, 935. *Bhayāpahaḥ*, 936. *Caturaśraḥ*, 937. *Gabhirātmā*, 938. *Vidiśaḥ*, 939. *Vyādiśaḥ*, 940. *Diśaḥ*.

932. अनन्तरूपः - Ananta-rūpaḥ :- 'Having countless forms'. The whole world is the form of the Lord. In this world countless persons are there but the beauty is this that no two faces are identical. No voice of two persons resembles hundred percent with one another. Even the back of a person has identity. One while looking at the back of a person recognises him or her. This proves beyond doubt that the forms of the Lord are countless, endless . See - न यस्य देवा देवता न मर्ता आपश्च शवसो अन्तमापुः । - RV. I.100.15. See - अनन्तः (659) and (886).

933. अनन्तश्रीः - (M) *Ananta-śrī* :- Endless Glory'. The glory of the Lord knows no boundary. Hence He is called one having endless glory. Adi Sankaracarya explains Śrī as the highest strength and he quotes - परास्य शक्तिर्विविधैव श्रूयते । (Sve.Up. VI.8) If the word Śrī is accpeted in the sense of strength the Lord is possessed of the immeasurable strength. See :-

नहि ते शूर राधसोऽन्तं विन्दामि ।

- RV. VIII.46.11

'Oh you Hero ! I do not know the end of your strength.' says the Vedic seer.

934. जितमन्युः - (M) *Jita-manyuḥ* :- Conqueror of anger. Manyu means anger and the Lord has conquered anger. The instance for this is very wellknown. When in the Rājasūya sacrifice it was decided to worship Lord Krsna first His enemy Śiśupāla not only objected to it but started abusing Him but He has quietly faced the situation without being angry.

935. भयापहः - (M) *Bhayāpahaḥ* :- 'Destroyer of fear'. *Bhayaḥ* or fear is vice while *A-bhayaḥ* is a virtue. One needs *abhayaḥ* to overcome any other vice. For obtaining perfect *a-bhayaḥ* a state of fearlessness one has to seek the shelter of the Lord. He is capable of removing all sorts of fear in this world where there are possibilities of fear at every

step in the life. In the Veda a seer praises for अभय.

अभयं नः करत्यन्तरिक्षमभयं द्यावापृथिवी उभे इमे ।
अभयं पश्चादभयं पुरस्तादुत्तरादधरादभयं नो अस्तु ॥
- AV. IXX.15.5

It is said in Mahābharata that

शोकस्थानसहस्राणि भयस्थानशतानि च ॥

'There are thousand places of grief and hundred places of fear.'

936. चतुरश्र - (M) *Caturaśraḥ* :- 'Full of Justice'. It is a well-known proverb in Gujarati which means 'there may be delay in the court of the Lord but there is no chaos.' So far as the question of justice is concerned judgement of the Lord is perfect, there are no loopholes in it, because no one can either bribe Him nor any one can threaten Him. He is always full of justice and He passes perfect judgement for the actions of an individual.

937. गभीरात्मा - (M) *Gabhīrātmā* :- 'Unfathomable soul.' The Lord is so deep, so unfathomable that none could measure His depth. Ādi Śaṅkarācārya here takes the word ātmā in the sense of mind. According to Him the mind of the Lord is immeasurable. No one can ever find the intention of the Lord. It is His *Līlā* that prevails and it is practically impossible to guess the function of *Līlā*. After all *Līlā* is līlā. It has no rules and no regulations. It acts as the sweet-will. Hence the Lord is unfathomable in all respects.

938. विदिशः - (M) *Vidiśaḥ* :- 'Specially bestower'. He gives the fruits of the actions to their doer specially, therefore, He is called विदिशः - विशेषेण दिशति । Some interpret the term as one who is the master of various sides like east, west, south, north etc. Jaya and Vijaya His own guards had misbehaved and they were cursed and were given specially the fruits of their actions by the Lord after incarnating Himself in various forms. Thus the Lord is *vi-diśaḥ*.

939. व्यादिशः - (M) *Vyādiśaḥ* :- 'Giver of various orders'. (1) According to Ādi Śaṅkarācārya one who commands variously, is known as व्यादिशः. The Lord is the master of all and time to time He passes the orders to all. Even Prakriti generates everything in this world under His supervision. (2) The other meaning of this term is possible 'one who has pervaded in various directions as mentioned in विदिशः (938) is also व्यादिशः.

940. दिशः - (M) *Diśaḥ* :- 'Giver'. This word is derived from a root दिशति to give. Thus दिशः would mean 'Giver'. The Lord, according to Ādi Śaṅkarācārya gives the fruits of all the actions. If we do not limit the meaning only for the fruits of action then the word would generally mean giver. The Lord is the greatest giver because he freely gives air, water, light etc. which are the most essential commodities to sustain the life on the earth.

अनादिर्भूर्भुवो लक्ष्मीः सुवीरो रुचिराङ्गदः ।
जननो जनजन्मादिर्भीमो भीमपराक्रमः ॥ ११४ ॥

941. *Anādiḥ*, 942. *Bhūrbhuvaḥ*, 943. *Lakṣmi*, 944. *Suvīraḥ*, 945. *Rucirāṅgadaḥ*, 946. *Jananaḥ*, 947. *Jana-janmādiḥ*, 948. *Bhīmaḥ*, 949. *Bhīma-parā-kramaḥ*.

941. अनादिः - (M) *Anādiḥ* :- 'Without Beginning' The Lord is without beginning. He is the cause of the universe but His cause is not traceable, so He is the causeless cause of the universe. Hence He is without beginning. See - अनादिनिधनः (42).

942. भूर्भुवः - (M) *Bhūrbhuvaḥ* :- 'The Substratum of the earth'. भूः means substratum and भुवः means the earth. The Lord is the support of the earth. The earth supports all the living and non-living objects and this very earth is supported by the Lord. He holds the earth on his hood in the form of *ananta* of *Śeṣa-nāga*.

943. लक्ष्मीः - (M) *Lakṣmī* :- 'Beauty'. The term Lakṣmī has numerous meanings. Among them beauty is one of them. Beauty is the special mark of god. Wherever beauty is there, the Lord is there. The whole universe is full of beauty and that beauty is nothing else but the supreme existence of the Lord. Ādi Śaṅkarācārya interprets the word *Lakṣmī* as आत्मविद्या - 'the science of self' and quotes 'आत्मविद्या च देवी त्वम्' from श्रीस्तुति. So the Lord is the science of self also. He has combined the previous name भूर्भुवः with लक्ष्मी and assigned the meaning as 'the beauty of the earth and space'.

944. सुवीरः - (M) *Suvīraḥ* :- 'Having beautiful gait or movements.' (1) इर means gait. The gait, the walking style is of the Lord, is most attractive.

चलसि यद् व्रजाच्चारयन् पशून्
नलिनसुन्दरं नाथ ते पदम् ॥

- B.P. X.29.11

'Oh my Lord ! When you move with your lotus like feet in the *Vraja* to graze the cattle.' etc.

(2) The another meaning of the word is one who beautifully inspires others in various ways is सुवीरः. The Lord has inspired thousands of people in the world and His inspiration still continues that is the beauty. *Bhagavad-Gītā* is the best example of Lord's inspiration to Arjuna and through Arjuna to the whole world.

945. रुचिराङ्गदः - (M) *Rucirāṅgadaḥ* :- 'One with beautiful arm-lets'. All the beautiful things in the world are offered to the Lord by His devotees and the Lord accepts them and adorns Himself only out of love for His devotees, just to please them. So the Lord has adorned Himself with most attractive arm-lets made of gold. Hence He is called here *rucirāṅgadaḥ*.

946. जननः - (M) *Jananaḥ* :- 'The creator'. One who gives birth is *jananaḥ*. He has created the whole universe, yet no one has created Him. Arjuna in the *Gītā* praises him - पितासि लोकस्य चराचरस्य (B.G. XI.41) 'You are the father of the movable and immovable worlds.' We do pray Him as त्वमेव माता च पिता त्वमेव etc.

947. जनजन्मादिः - (M) *Jana-janmādiḥ* :- 'The beginning of the birth of all creatures.' जन means people of persons who are born i.e. creatures their जन्म i.e. birth and आदि stands for beginning. The Lord is the beginning of the birth of all creatures. Without His desire or blessings no one can have birth in this unvierse. Birth and death of a person are always governed by the Lord.

948. भीमः - (M) *Bhīmaḥ* :- 'Terrible'. The form of the Lord is beautiful, full of tranquility and peace. But at the same time He is terrible, horrible, fear-creating too. When He has revealled His terrible universal form to Arjuna, the later was terrified on looking to that विश्वरूप. So He is *Bhīmaḥ* also due to His fear the wind blows and the rivers flow.

949. भीमपराक्रमः - (M) *Bhīma-parākramaḥ* :- of fearful prowess. The Lord is the hero of heroes. He is full of unimaginable strength and hence His prowess is terrible. No one would ever match His prowess. He is, infact, more than a match for anybody in the world. This is proved by His exploits in various incarnations. He can lift a mountain on the tip of a finger or He can dance on the hood of a deadly poisionous serpent.

आधारनिलयोऽधाता पुष्पहासः प्रजागरः ।
ऊर्ध्वगः सत्पथाचारः प्राणदः प्रणवः पणः ॥ ११५ ॥

950. *Ādhāra-nilayaḥ*, 951. *Adhāta (Dhāta)*, 952. Puṣpa-hāsaḥ, 953. *Prajagaraḥ*, 954. *Ūrdhava-gaḥ*, 955. *Sat-pathācārah*, 956. *Prāṇadaḥ*, 957. *Praṇavaḥ*, 958. *Paṇaḥ.*

950. आधारनिलयः - (M) *Ādhāra-nilayaḥ* :- 'Abode of support.' The earth, water, fire, wind and sky are the five gross elements (पञ्चमहाभूत:) which supports the whole world. The Lord is the supporter of all these gross elements. Hence He is called an abode of support. We come acorss an interesting dialogue between Gārgī and Yājñavalkya in the Upaniṣad where it is stated that the earth is resting on the support of water, water on fire, fire on wind and the wind on the sky. When a further question is asked 'on whom the sky is rested ? and the answer was 'the sky is supported on Brahman' and now you should not question any further otherwise your head would fall down.' We know, thus that the Brahman is the abode of support for all and no one supports Brahman. It is needless to assert that the Lord and Brahman are one and the same.

951. अधाता (धाता) - (M) *Adhāta (Dhāta)* :- 'Without Substratum (Substratum).' (1) He is not held or supported by any one so the Lord is the substratumless substratum of the universe. (2) This term could be resolved as *dhātā* also, which would mean the substratum. At the time of deluge everything merges in Him. Hence He is the substratum of all created beings.

He is the support of all the four castes and stages of life (वर्ण and आश्रम:) so He is called आधारनिलयः । See -

वर्णाश्रमाचारपराः सन्तः शास्त्रैकतत्पराः ।
त्वां धरे धारयिष्यन्ति तेषु त्वद्भारमाहितम् ॥

952. पुष्पहासः - Puṣpa-hāsaḥ :- 'Flowers are His smile'. (1) When we look at the fully blossomed flower we feel for a while that the Lord is smiling at us. Infact the flowers are the smile of the Lord. Whenever I see a beautiful flower I feel that my Lord is smiling at me. (2) Some interpret this term as 'just as the flower blossoms in the same manner the Lord is also blossoming in the form of this extensive world.'

953. प्रजागरः - (M) *Prajagaraḥ* :- 'Always awakened'. In the world people are sleeping and awaking during night and day. Yogis have different course, they sleep at the day and wake at night. While the Lord is always awakening. He never sleeps. The suggested sense is that He is always full of knowledge while others are sleeping under the enchanting effect of illusion. एषः सुप्तेषु जागर्ति He is awakening among those who are sleeping. This is said in the Upaniṣad.

954. ऊर्ध्वगः - (M) *Ūrdhava-gaḥ* :- 'Staying above all'. (1) According to Ādi Śaṅkarācārya the Lord is staying above all. सर्वेषां उपरि तिष्ठन् ऊर्ध्वः । (2) It could be explained as one who goes up ऊर्ध्वं गच्छति इति ऊर्ध्वगः. The others in the world are going down due to *tamo-guṇa* while Lord is always resting in *satva-guṇa* and one who is in *satva-guṇa* progresses upword only see :

ऊर्ध्वं गच्छन्ति सत्त्वस्था मध्ये तिष्ठन्ति राजसाः ।
जघन्यगुणवृत्तिस्था अधो गच्छन्ति तामसाः ॥

B.G. XIV.18

'Those who are established in *Satva-guṇa* rise upwards, the *rājasa* people remain in the middle and *tāmasa* people, those enveloped in ingorance and inertia, the effect of the lowest quality, go downwards.

955. सत्पथाचारः - (M) *Sat-pathācāraḥ* :- 'The follower of the path of saints'. *Sat* means saints and the *sat-patha* means path treated by saints. The Lord follows even the foot-steps of such great souls. See the *Bhāgavatā Purāṇa* :-

निरपेक्षं मुनिं शान्तं निर्वैरं समदर्शिनम् ।
अनुव्रजाम्यहं नित्यं पूयेयं तदंघ्रिरेणुभिः ॥
- B.P. 11-14-16

The Lord Kṛṣna says, 'I always follow a *muni* who is free from expectations, peaceful, without the sense of enmity and having equal sight for all, so that I can purify myself by the dust of their foot.'

If the Lord follows the foot-prints of saints why should we not follow His example ?

956. प्राणदः - (M) *Prāṇadaḥ* :- 'Giver of Life'. The Lord has given a life to the son of Abhimanyu who was born as dead one. See :-

नोक्तपूर्वं मया मिथ्या स्वैरेष्वपि कदाचन ।
न च युद्धात्परावृत्तस्तथा संजीवतामयम् ॥

'I have never uttered lie even among the friend by my sweet will and I have never back-faced from battle, then let this child may come to life.'

यथा सत्यं च धर्मं च मयि नित्यं प्रतिष्ठितौ ।
तथा मृतशिशुरयं जीवतादभिमन्युजः ॥

'As the truth and the religion are always resting in Me so this child of Abhimanyu, born as dead may come to life'.

We know that the child came to life. So the Lord is the giver of life. See - प्राणदा अपानदा व्यानदा - YV. XVII.15.

957. प्रणवः - (M) *Praṇavaḥ* :- '*Aumkāra.*' ॐकार is said *Praṇavah* and it represents the Lord. It is said in yoga-sūtras of Patañjali that तस्य वाचकः प्रणवः । runs as thus - See - प्रणवः (409) and the beginning of this text. A noteworthy definition of प्रणवः as given by Parashara Bhatt in his commentary on V.S.N. स्वचरणारविन्दयोस्तान् प्रणामयति इति प्रणवः । and he quotes प्राणान् सर्वान् परमात्मनि प्रणामयति एतस्मात् प्रणवः । It makes all to bow down to the Lord hence it is called प्रणवः.

958. पणः - (M) *Paṇaḥ* :- 'Business.' *Paṇa* in Sanskrit stands for business or transection. The Lord is the supreme business-man. All those who are doing actions in this world are properly rewarded by Him. He bargains with all beings, keeps their accounts and clears them properly. No one is better than He in this respect as He makes zero zero on both the sides of a person and then takes him away.

प्रमाणं प्राणनिलयः प्राणभृत् प्राणजीवनः ।
तत्त्वं तत्त्वविदेकात्मा जन्ममृत्युजरातिगः ॥ १९६ ॥

959. *Pramāṇam*, 960. *Prāṇanilayah*, 961. *Prāṇabhrt*, 962. *Prāṇa-jīvanah*, 963. *Tattvam*, 964. *Tattva-vid*, 965. *Ekātmā*, 966. *Janma-mrtyu-jarātigaḥ.*

959. प्रमाणम् - (M) *Pramāṇam* :- 'Proof.' The Lord is the proof of all existence. He is the proof, the standard of proof as well as the things to be proved. He is the knowledge itself. प्रज्ञानं ब्रह्म (Aai.Up. III.5.3) is quoted here by Adi Śaṅkarācārya to support his interpretation.

960. प्राणनिलयः - (M) *Prāṇanilayaḥ* :- 'Abode of life'. (1) Prana means sense organs are under His control, so as a *jīva* He is an abode of life. (2) The *Prāṇa*, *Apāna*, *Vyāna*, *Udāna* and *Samāna* - these five are the holders of body, they reside in Him. Hence He is an abode of life. (3) One who lives (प्राणिति) is *jīva* - the soul and that soul ultimately merges in Him. So He is an abode of life. (4) He absorbs the lives i.e. the souls in Him at the

time of deluge so He is called an abode of life. Thus these four explanations of this name are provided by Ādi Śaṅkarācārya. प्राण is most powerful. See - प्राणाय नमो यस्य सर्वमिदं वशे । - AV. XI.4.1 and प्राणे सर्वं प्रतिष्ठितम् । - AV. XI.4.15.

961. प्राणभृत् - (M) *Prāṇabhrt* :- 'The upholder of life.' The Lord sustains the life, upholds the life as well as supports the life of a person. Neither doctor nor the magician makes a person alive. Otherwise their fathers, mothers or wives would never die. It is the Lord who upholds the life of each and every person.

962. प्राणजीवनः - (M) *Prāṇa-jīvanaḥ* :- 'Maintainer of Life.' The Lord maintains the life of all the beings. The beings breath and people think that they are living because of winds known as *prāṇa* and *apāna* but in fact neither the *prāṇa* nor *apāna* makes a person to live. It is some one else in whom these two are resting makes being to live. Ādi Śaṅkarācārya has rightly quoted from *Upaniṣad* -

न प्राणेन न अपानेन मर्त्यो जीवति कश्चन ।
इतरेण तु जीवन्ति यस्मिन्नेतावुपश्रितौ ॥

Kath.Up. II.2.5

Any mortal being neither lives by *prāṇa* nor by *apāna*. He lives by someone else in whom these two (viz. *prāṇa* and *apāna*) reside.

See प्राणः (320).

963. तत्त्वम् - (M) *Tattvam* :- 'The Reality'. The Lord is the Reality the Highest Reality, the rest is unreal because all are going to perish while the Lord is *anadi* and *ananta* - without beginning and without the end. Ādi Śaṅkarācārya notes that truth, ultimate object, Reality all these are synonyms. They signify none but the Lord Viṣṇu or the Brahamn. According to पराशर भट्ट -

एकतो वा जगत्कृत्स्नमेकतो वा जनार्दनः ।
सारतो जगतः कृत्स्नादतिरिक्तो जनार्दनः ।

'If on one side is the whole world and Lord Janardan on the other the Lord would surpass, the whole world so far as the essence is concerned.'

964. तत्त्वविद् - (M) *Tattva-vid* :- 'The knower of Reality'. The knower, the known and the process of knowing all these are one. One who knows becomes the known. Knowledge is the function of becoming. The Lord is knowledge and the Lord is the knower of Reality too. In the state of the final realization one and only one remains, the rest disappears or disolves forever. See -

यो विद्यात् सूत्रं विततं यस्मिन्नोत प्रजा इमाः ।
सूत्रं सूत्रस्य यो विद्यात् स विद्याद् ब्राह्मणं महत् ॥

AV. X.8.37

'He who knows the extended thread in which the whole progeny is covered, who knows the thread of this thread, knows the Great Brahman.'

and

स्वयमेवात्मनात्मानं वेत्थ त्वं पुरुषोत्तमः ।

- B.G. X.15

'Oh you Best among the Beings ! Only you know your-self by your-self.'

965. एकात्मा - (M) *Ekātmā* :- 'One soul'. As noted in the explanation of just preceeding name He is the only reality that remains after realization. So He is एक-only one आत्मा-soul. This is the अद्वैत-monism of *Upaniṣadic* philosophy. Ādi Śaṅkarācārya has rightly quoted आत्मा व इदमेक एवाग्र आसीत् । (Ait.Up. I.1) 'Only this one soul was there in the beginning.' Here Ādi Śaṅkarācārya has quoted the definition of आत्मा as under -

यच्चाप्नोति यदादत्ते यच्चात्ति विषयानिह ।
यच्चास्य सन्ततो भावस्तमादात्मेति कीर्त्यते ॥

'One who obtains (the object of enjoyments) one who accepts and enjoys them, and one who remains constantly is said to be the आत्मा-soul.'

966. जन्ममृत्युजरातिगः - (M) *Janma-mṛtyu-*

jarātigaḥ :- 'Beyond the birth, death and old age'. According to Ādi Śaṅkarācārya one who is beyond षड् भावविकाराः is beyond the birth, death and old age. Those भावविकाराः are birth, existence, growth, change, decay and death. The Lord is beyond all such changes. In the Veda He is described as -

अकामो धीरो अमृतः स्वयम्भू रसेन तृप्तो न कुतश्चनोनः ।
तमेवं विद्वान् न बिभाय मृत्योरात्मानं धीरमजरं युवानम् ॥
- AV. X.8.44

'The soul is desireless, composed, immortal, self-originated, satisfied with joy, not lacking in any manner, ageless and young, he who knows him like this need not fear death.'

भूर्भुवःस्वस्तरुस्तारः सविता प्रपितामहः ।
यज्ञो यज्ञपतिर्यज्वा यज्ञाङ्गो यज्ञवाहनः ॥ १९७ ॥

967. *Bhur-bhuvaḥ-sva-staruḥ*, 968. *Tāra*, 969. *Savitā*, 970. *Prapitamaḥ*, 971. *Yajñaḥ*, 972. *Yajñapatiḥ*, 973. *Yajvā*, 974. *Yajñangaḥ*, 975. *Yajña-vāhanaḥ*.

967. भूर्भुवःस्वस्तरुः - (M) *Bhur-bhuvaḥ-sva-staruḥ* :- 'The tree of three worlds named *Bhūḥ*, *Bhuvaḥ* and *Svaḥ*.' The three worlds, in the Veda, are designated as Bhuḥ, Bhurah and Svāh and they are imagined as tree. So this tree of three worlds is encompassing all the beings and created things. Lord Viṣṇu is also enveloping the three worlds in his universal form. So He is called here a tree of the three worlds. Another explanation is given to this name. Bhuḥ, Bhuvaḥ and Svaḥ are three *Vyāhṛtis* by which an offering is made in the sacrifice. They are metaphorically called Taru - a tree here. The Lord Viṣṇu is *Yajña* यज्ञो वै विष्णुः । So the tree of *Vyāhṛti* is also said here as the Lord Viṣṇu.

968. तारः - (M) *Tāra* :- 'Lifter'. The Lord always helps His devotees to cross over from the ocean of this world. So He is praised here as Tārah i.e. the lifter. See उत्तारणः and तारः (338). The Lord is invoked in one stotra by Ādi Śaṅkarācārya as तारय संसारसागरतः ।

969. सविता - (M) *Savitā* :- 'The Generator'. The Lord Viṣṇu is the creator or the generator of the universe. See :- सविता (884). See :-

हिरण्यपाणिमूतये सवितारमुपह्वये ।
स वेत्ता देवता पदम् ॥ - RV. I.22.5.

'I invoke Savita, whose hands i.e. rays are golden, for the uplift-ments in life. He knows the abode of God.'

970. प्रपितामहः - (M) *Prapitamaḥ* :- 'The Great Grand-father'. The grand father of the universe is Brahmā because He has created the universe. The Lord Viṣṇu is the creator of Brahmā. So He is called here a great grand-father.

971. यज्ञः - (M) *Yajñaḥ* :- Sacrifice. In Indian culture *yajñaḥ* occupies a significant place. Even the *Gītā* talks about a cosmic sacrifice where Brahman is everything. In the Veda the Lord Viṣṇu is identified with *yajñaḥ* यज्ञो वै विष्णुः । Moreover यज is a root from which the word यज्ञ is derived means 'uniting'. यज सगेतिकरणे ! A sacrifice, if properly performed, without any worldly desire, unites the soul with the Lord. See

यज्ञो बभूव स आ बभूव स प्रजासे स उ वावृधे पुनः ।
स देवानामधिपतिर्बभूव सोऽस्यासु दक्षिणमादधातु ॥
- AV. VII.5.2

972. यज्ञपतिः - (M) *Yajñapatiḥ* :- 'The Master or the protector of sacrifice.' In the *Gītā* the Lord Himself has said :-

अहं हि सर्वयज्ञानां भोक्ता च प्रभुरेव च ।
- B.G. IX.24

'I am the enjoyer as well as the master of all sacrifices.'

It is said that :-

आकाशात् पतितं तोयं यथा गच्छति सागरम् ।
सर्वदेवनमस्कारः केशवं प्रतिगच्छति ॥

'Just as the water dropped from the sky flows towards the ocean, worship offered to all the gods goes to the Lord Viṣṇu.'

973. यज्वा - (M) *Yajvā* :- Sacrificer. The Lord is sacrificer also. In fact the whole universe is a cosmic sacrifice and we all individuals are sacrificers. While according to *Upaniṣadic* philosophy individual soul is the cosmic soul i.e. Lord Viṣṇu.

974. यज्ञाङ्गः - (M) *Yajñāngaḥ* :- 'Whose limbs are the parts of sacrifice.' Ādi Śaṅkarācārya has quoted in his commentary eight verses from *Harivaṁśa* to show how the different limbs of the Lord are the various parts of the sacrifice and sacrificial process e.g. His feet are Veda, tusk is *Yūps*, hands are *kratu*, tongue is fire. His eyes are day and night. His ornaments are six *Vedāṅgas* and so on.

975. यज्ञवाहनः - (M) *Yajña-vāhanaḥ* :- 'The carrier of sacrifies.' The Lord carries all that is offered to gods in the fire in the form of a fire-god. Hence He is called *Yajña-vāhanaḥ*.

यज्ञभृद् यज्ञकृद् यज्ञी यज्ञभुग् यज्ञसाधनः ।
यज्ञान्तकृद् यज्ञगुह्यमन्नमन्नाद एव च ॥ ९१८ ॥

976. *Yajña-bhṛd*, 977. *Yajña-kṛt*, 978. *Yajñi*, 979. *Yajña-bhuk*, 980. *Yajña-sādhanaḥ*, 981. *Yajñānta-kṛt*, 982. *Yajña-guhyam*, 983. *Annam*, 984. *Annadaḥ*.

976. यज्ञभृद् - (M) *Yajña-bhṛd* :- 'Upholder or Protector of Sacrifice.' The Lord upholds the *Yajña* and protects the sacrifice. In His incarnation as Rāmā he has protected the sacrifice of Viśvāmitra. This is a well-known story.

977. यज्ञकृत् - (M) *Yajña-kṛt* :- 'Performer of *Yajña*.' (1) the Lord performs the sacrifice in the beginnning of the creation. In *Puruṣa-sūkta* of (RV. X.90) how the gods performed sacrifice and then the whole world came to existence is narrated in detail. (2) The second meaning of this word would be one who destroys (कृन्तति) the sacrifice. When the great deluge comes every thing is put to an end by the Lord. So He is the destroyer too.

978. यज्ञी - (M) *Yajñi* :- 'Fulfiller of Sacrifice'. According to Ādi Śaṅkarācārya यज्ञानां तत्समाराधनात्मनां शेषी इति यज्ञी He who fulfills whatever is left in the sacrifice is यज्ञी. It is said

यस्य स्मृत्या च नामोक्त्या तपोयज्ञक्रियादिषु ।
न्यूनं संपूर्णतां याति सद्यो वन्दे तमच्युतम् ॥

'I bow down to that unshakable Lord by whom whatever is wanting in actions like tapas, yajna etc. come to perfection immediately on remembering Him or by utterning or chanting His names.'

979. यज्ञभुक् - (M) *Yajña-bhuk* :- 'Enjoyer of Sacrifice'. (1) The Lord is everything in Yajña. He is the performer as well as enjoyer of the fruits of Yajña too. See :-

अहं हि सर्वयज्ञानां भोक्ता च प्रभुरेव च ।
—B.G. IX.24

(2) The second meaning of this word would be the protector of sacrifice He, by His grace and valour, protects the sacrifice.

980. यज्ञसाधनः - (M) *Yajña-sādhanaḥ* :- 'Sacrifice is the instrument to obtain Him.' If you want to reach Him, the Lord of the universe the easiest instrument is *Yajña*. Perform *Yajña* and say in the end इदं विष्णवे, न मम । 'This is offered to Lord Viṣṇu, it is not mine.' The Lord would be pleased and you shall reach Him easily.

981. यज्ञान्तकृत् - (M) *Yajñānta-kṛt* :- 'The fulfiller of Yajña.' (1) Here *anta-kṛt* does not mean destroyer but when the *yajña* is performed it comes to fulfillment only when the desired objective is fulfilled. Such fulfillment follows from the grace of the Lord Hence the Lord is the fulfiller of *yajña*. (2) Or as Ādi Śaṅkarācārya explains that at the end of sacrifice the hymns of Lord Viṣṇu are sung and thus He is instrumental in the final process of *yajña*. Hence He is called the fulfiller of sacrifice.

982. यज्ञगुह्यम् - (M) *Yajña-guhyam* :- 'Mystry of Yajña'. *Jñāna-yajña* - the sacrifice of knowledge is supposed to be most mysterious, or an *yajña* which is performed without any desire of reward is the best *yajña*. Such *yajña* is identified with the Lord. Hence the Lord is said 'Mystry of *yajña*.'

From 971 to 982 there are twelve names of the Lord which refer to *yajña*. In the Veda also we find phrases like यज्ञपति, यज्ञबन्धु, यज्ञवृद्ध, यज्ञश्रिय, यज्ञसाधन, यज्ञप्रिय, यज्ञकाम:, यज्ञहोत:, यज्ञकेतु etc. which signify the importance of *yajña*.

983. अन्नम् - (M) *Annam* :- 'Food'. Annam is derived in two ways in Sanskrit, (1) अद्यते भूतै: which is eaten by beings, (2) अत्ति भूतानि - which eats the beings. The food is one which we eat. In the wider sense of the term all the objects of senses are the food of sense organs. We normally think that we eat the food, we consume the food, we devavour the food But according to the second derivation of *Annam* it is the food which eats us, consumes us, devours us. The Lord provides us with food and at the time of deluge He eats away everything. Hence He is called *Annam*.

984. अन्नाद: - (M) *Annādaḥ* :- 'Consumer of food.' It is the Lord who resides in all beings as *Vaiśvānara* and digests all sorts of food. Thus in reality He consumes and digests the food. See -

अहं वैश्वानरो भूत्वा प्राणिना देहमाश्रित: ।
प्राणापानौ समौ भूत्वा पचाम्यन्नं चतुर्विधम् ॥
- B.G. XV.14

'Becoming Vaiśvānara the fire of life in the bodies of creatures and mingling with the upward and downward breaths, I digest four kinds of food. So the Lord is called the consumer of food. See -

यो अन्नादो अन्नपतिर्बभूव ब्रह्मस्पतिरुत य: ।
भूतो भविष्यत् भुवनस्य यस्पति: । - AV. XIII.37

'He who has become the consumer of food, master of food and as well as the Brahmaṇaspati is the master of past, future and present.'

आत्मयोनि: स्वयंजातो वैखान: सामगायन: ।
देवकीनन्दन: स्रष्टा क्षितीश: पापनाशन: ॥ ११९ ॥

985. Ātma-yoniḥ, 986. Svayamjātaḥ, 987. Vaikhanaḥ, 988. Sāma-gāyanaḥ, 989. Devaki-nandanaḥ, 990. Srastā, 991. Ksitiśaḥ, 992. Pāpanāsanaḥ.

985. आत्मयोनि: - (M) *Ātma-yoniḥ* :- Self born. The Lord is not born by any one else. He is the material cause of Himself. It is often said He is the cause of all but no one is His cause. He is the causeless cause of the universe. So whenever He incarnates he descends by His *māyā* - संभवाम्यात्ममायया - B.G. IV.6

986. स्वयंजात: - (M) *Svayamjātaḥ* :- 'Born on His own.' The Lord is never bound by actions or the fruits of actions like us. We are born as the result of our actions of previous births. But Lord is born on of His own. So He is the instrumental cause of Himself. There is no other instrumental cause for Him.

987. वैखानः - (M) *Vaikhānaḥ* :- 'Who specially dug the earth.'. The Lord has incarnated Himself as वराह to kill Hiranyākṣa. This demon has hidden himself under the earth. The Lord has taken special trouble to dig the earth, to trace him and then killed him. So He is called Viakhānaḥ. विशेषेण खननात् वैखानः ।

988. सामगायनः - (M) *Sāma-gāyanaḥ* :- 'Singing of Sāma'. Sāma means song (गीति) In Vedic age the *sāmas* were sung during the sacrifice. The Lord has identified Himself with *Sāmaveda*. वेदानां सामवेदोऽस्मि (B.G. X.22) So the *Sāma-gāyana* - the singing of sāma is also identified with the Lord.

989. देवकीनन्दनः - (M) *Devakī-nandanaḥ* :- 'The Son of Devakī'. Devaki was the wife of Vasudeva and Kṛṣṇa was born as their child. So He is called *'Devakī-nandanaḥ.'* See

वसुदेवसुतं देवं कंसचाणूरमर्दनम् ।
देवकी परमानन्दं कृष्णं वन्दे जगद्गुरुम् ॥

Ādi Śaṅkarācārya has quoted a beautiful verse in which the son of Devaki i.e. Kṛṣṇa is identified with numerous objects.

ज्योतिंषि शुक्लानि च यानि लोके
त्रयो लोका लोकपालास्त्रयी च ।
त्रयोऽग्न्यश्चाहुतयश्च पञ्च
सर्वे देवा देवकीपुत्र एव ॥

- M.B. Anu. 158.31

'Whatever is bright and white in this world, all the three worlds, the protectors of the worlds, three Vedas, three types of fires and five fold *ahuta* as well as all the gods are only the Devaki-putra the son of Devaki i.e. the Lord Kṛṣṇa Him-self.'

990 स्रष्टा - (M) *Srastā* :- 'Creator'. There is a law and order in the universe. There must be some one who has created them. Nothing happens automatically without any creator or any agent. So the Lord is the creator of the whole universe full of law and order.

991. क्षितिशः - (M) *Kṣitiśaḥ* :- 'The Master of the earth'. *Kṣiti* means the earth and *Īśa* stands for master, ruler, or Lord. So Lord Viṣṇu is the real ruler and protector of the earth. Other so called kings are only temporary while the Lord is permanent. So He is the real ruler. Ādi Śaṅkarācārya interprets this word as Rāmā who has ruled the earth with love and justice.

992. पापनाशनः - (M) *Pāpanāśanaḥ* :- 'The destroyer of sin'. If one meditates upon the perfect form of the Lord all his or her sins would disappear like anything. As quoted by Ādi Śaṅkarācārya -

पक्षोपवासाद्यत्पापं पुरुषस्य प्रणस्यति ।
प्राणायामशतेनैव तत्पापं नश्यते नृणाम् ॥
प्राणायामसहस्रेण यत्पापं नश्यते नृणाम् ।
क्षणमात्रेण तत्पापं हरेर्ध्यानात्प्रणश्यति ॥

- वृद्धशातातपे.

'A sin of a man which comes to an end by fasting for fifteen days that sin of a person comes to the end by one hundred *Prāṇāyama*. A sin of a man, which is destroyed by thousand Prāṇāyama is destroyed only by the meditation of the Lord Hari.'

In the *Bhagavatā Purāṇa* the कथामृत of the Lord is said कल्मषापहम् i.e. the destroyer of sins. It is also said नामसंकीर्तनं यस्य सर्वपापप्रणाशनम् etc. whose chanting of name is capable of destroying all the sins.

शङ्खभृन्नन्दकी चक्री शार्ङ्गधन्वा गदाधरः ।
रथाङ्गपाणिरक्षोभ्यः सर्वप्रहरणायुधः ॥ सर्वप्रहरणायुध ॐ नमः ॥ १२० ॥

993. *Śaṅkhabṛt*, 994. *Nandakkī*, 995. *Cakrī*, 996. *Śārṅga-dhanvā*, 997. *Gadādharaḥ*, 998. *Rathāṅga-pāṇiḥ*, 999. *Akṣobhyaḥ*, 1000. *Sarva-Praharaṇ-āyudhāḥ*.

993. शङ्खभृत् - (M) *Śaṅkhabṛt* :- 'The Holder of Conch'. The Lord Viṣṇu holds a conch in one His four hands. It is normally believed that conch represents the dharma element. Ādi Śaṅkarācārya takes it as भूताद्यहंकारात्मकम् - it is in the form of पञ्चमहाभूत i.e. five gross elements viz earth, water, fire, wind and sky are of the form of ahaṁkāra i.e. ego. The name of this conch is पाञ्चजन्य - *Pāñcajanya*.

994. नन्दकी - (M) *Nandakkī* :- 'Holding Nandaka-sword.' The sword which is held in the hand by the Lord is named as *Nandaka* - means one which gives pleasure. By this sword the Lord cuts away the bondages of the world of His devotees and also removes the heads of demons. Ādi Śaṅkarācārya says that this sword is विद्यामयः i.e. full of knowledge. We know that it is *vidya* which cuts away the bondages of अविद्या - the ignorance.

995. चक्री - (M) *Cakrī* :- 'One who has discus in his hand.' The Lord has *sudarśana cakra* in His hand. This discus represents the mind according to Ādi Śaṅkarācārya. He adds one more meaning of this term which means He is *cakrī* because the whole circle of the world moves according to His orders. See चक्री (908), सुदर्शनः (417).

996. शार्ङ्गधन्वा - (M) *Śārṅga-dhanvā* :- 'The weilder of the bow named śārṅga.' The name of the bow of Arjuna is Gandīva and of the Lord Śiva is Pināka in the same way the name of the bow of the Lord Viṣṇu is Śārṅga. This bow represents the senses of a man.

997. गदाधरः - (M) *Gadādharaḥ* :- 'Weilder of the mace'. The Lord is having mace in His hand. In the *caturbhuja* form of the Lord there are *Śaṁkha*, *Cakra*, *Gadā* and *Padma* which represents *Dharma*, *Artha*, *Kāma* and *Mokṣa* respectively so this mace stands for kāma. According to Ādi Śaṅkarācārya it is बुद्धितत्त्वात्मक - represents the element of intelligence and its name is *Kaumodakī*.

998. रथाङ्गपाणिः - (M) *Rathāṅga-pāṇiḥ* :- 'Having the चक्र (a part of chariot) in the hand'. See - चक्री (908) and (995), सुदर्शनः (417). In the war of Mahābhārata He has lifted the wheel of a chariot and rushed to Bhīṣma to kill him. So He is called रथाङ्गपाणिः.

999. अक्षोभ्यः - (M) *Akṣobhyaḥ* :- Never disturbed'. Ādi Śaṅkarācārya understands this term in context with the previous names and says that when He has such a mighty weapons, He is not disturbed at all. If we study all His incarnations we find that inspite of unimaginable circumstances the Lord is never disturbed.

1000. सर्वप्रहरणायुधः - (M) *Sarva-Praharaṇ-āyudhāḥ* :- 'Who has all weapons for assault.' Some of the weapons of the Lord are mentioned just before but those are not the only weapons for Him. The Lord is such a mighty person that He can use any thing as His weapon. He has used nails to kill Hiraṇyakaśipu, the father of Prahlāda. It is interesting to note that in His incarnation as Kṛṣṇa when He was in Vṛndāvana He has killed all the mighty demons sent by Kaṁsa merely by His bare hands, without using any weapon. So He is *sarva-prahrāṇāyudhaḥ* on one side and is using no weapon on the other. This is His *Līlā*-sport which is beyond our imagination.

ॐ ॐ ॐ

इतीदं कीर्तनीयस्य केशवस्य महात्मनः ।
नाम्नां सहस्रं दीव्यानामशेषेण प्रकीर्तितम् ॥ १२१ ॥

Thus I have narrated to you completely the thousand divine names of the Great being Lord Keśava, the worthy to be praised. (121)

य इदं शृणुयान्नित्यं यश्चापि परिकीर्तयेत् ।
नाशुभं प्राप्नुयात् किञ्चित् सोऽमुत्रेह च मानवः ॥ १२२ ॥

A man who hears them regularly and who sings them properly will never come across any unauspicious thing either in this world or the world after (his death). (122)

वेदान्तगो ब्राह्मणः स्यात् क्षत्रियो विजयी भवेत् ।
वैश्यो धनसमृद्धः स्याच्छूद्रः सुखमवाप्नुयात् ॥ १२३ ॥

A Brahmin (priest) will be well convergent with Vedas, Kṣatriya (warrior) will be ever victorious, Vaiśya (a business man) will be prosperous by wealth and a Śūdra (a servant) will become happy. (123)

धर्मार्थी प्राप्नुयाद् धर्ममर्थार्थी चार्थमाप्नुयात् ।
कामानवाप्नुयात् कामी प्रजार्थी चाप्नुयात् प्रजाम् ॥ १२४ ॥

A person desirious of Dharma will get Dharma and one who desires wealth will obtain wealth. A person who wish to fulfil his (worldly) desires will fulfill desires and a person in need of progeny will receive progeny. (124)

भक्तिमान् यः सदोत्थाय शुचिस्तद्गतमानसः ।
सहस्रं वासुदेवस्य नाम्नामेतत् प्रकीर्तयेत् ॥ १२५ ॥

A person with devotion, arising, always sing these thousand names of Vāsudeva being pious and engaged in Him with mind. (125)

यशः प्राप्नोति विपुलं ज्ञातिप्राधान्यमेव च ।
अचलां श्रियमाप्नोति श्रेयः प्राप्नोत्यनुत्तमम् ॥ १२६ ॥

.....would obtain profuse fame and importance in his clan, he would have steady wealth and get the best of auspiciousness. (126)

न भयं क्वचिदाप्नोति वीर्यं तेजश्च विन्दति ।
भवत्यरोगो द्युतिमान् बलरूपगुणान्वितः ॥ १२७ ॥

He will have no fear from anywhere, and will obtain strength and lustre. He will be free from diseases and will be adorned with light, strength, beauty and virtues. (127)

रोगार्तो मुच्यते रोगाद् बद्धो मुच्येत बन्धनात् ।
भयान्मुच्येत भीतस्तु मुच्येतापन्न आपदः ॥ १२८ ॥

A person suffering from diseases will be free from diseases and a person tied down will be realesed from noose, feared one will be free from fear and miserable will be free from miseries. (128)

दुर्गाण्यतितरत्याशु पुरुषः पुरुषोत्तमम् ।
स्तुवन्नामसहस्रेण नित्यं भक्तिसमन्वितः ॥ १२९ ॥

A person with devotion will cross over all the difficulties without any delay by prasing, the Lord, by these thousand names. (129)

वासुदेवाश्रयो मर्त्यो वासुदेवपरायणः ।
सर्वपापविशुद्धात्मा याति ब्रह्म सनातनम् ॥ १३० ॥

A mortal being, having the shelter of Vāsudeva and always engaged in Vāsudeva, being extremely purified in the soul reaches to the Eternal Brahman. (130)

न वासुदेवभक्तानामशुभं विद्यते क्वचित् ।
जन्ममृत्युजराव्याधिभयं नैवोपजायते ॥ १३१ ॥

For the devotees of Vāsudeva there exists no inauspiciousness in any manner. The fear out of birth, death, old age or desease will never arise for him. (131)

इमं स्तवमधीयानः श्रद्धाभक्तिसमन्वितः ।
युज्येतात्मसुखक्षान्तिश्रीधृतिस्मृतिकीर्तिभिः ॥ १३२ ॥

A person repeating this hymn again and again, in full faith and devotion will unite with the happiness of his soul, forgiveness, glory, fortitude, memory and fame. (132)

न क्रोधो न च मात्सर्यं न लोभो नाशुभा मतिः ।
भवन्ति कृतपुण्यानां भक्तानां पुरुषोत्तमे ॥ १३३ ॥

Those who are devoted to the Best Being i.e. to Lord Viṣnu will have neither anger, nor enevy nor do they have any greed nor inauspicious resolve as they have obtained merits. (133)

द्यौः सचन्द्रार्कनक्षत्रा खं दिशो भूर्महोदधिः ।
वासुदेवस्य वीर्येण विधृतानि महात्मनः ॥ १३४ ॥

The furmament with moon, Sun and stars, the sky, directions, earth and great oceans - they all are sustained properly by the mighty power of Vāsudeva. (134)

ससुरासुरगन्धर्वं सयक्षोरगराक्षसम् ।
जगद् वशे वर्ततेदं कृष्णस्य सचराचरम् ॥ १३५ ॥

The whole dynamic and static world along with gods, demons, gandharvas and also with Yakṣa, serpants and Rākṣasas is acting under the control of the Lord Kṛṣṇa. (135)

इन्द्रियाणि मनो बुद्धिः सत्त्वं तेजो बलं धृतिः ।
वासुदेवात्मकान्याहुः क्षेत्रं क्षेत्रज्ञ एव च ॥ १३६ ॥

The sense-organs, mind, intellect, inner self, lustre, strength, fortitude, the field (i.e. this body) and the knower of the field (i.e. the soul) - all these are said to be of the form of Vāsudeva. (136)

सर्वागमानाचार: प्रथमं परिकल्पते ।
आचारप्रभवो धर्मो धर्मस्य प्रभुरच्युत: ॥ १३७ ॥

In all the scriptures the behaviour is supposed to be the first (and foremost) and the *Dharma* arises out of bahaviour and the Lord *Acyuta* is the Master of *Dharma.* (137)

ऋषय: पितरो देवा महाभूतानि धातव: ।
जङ्गमाजङ्गमं चेद जगन्नारायणोद्भवम् ॥ १३८ ॥

The seers, manes, gods, five gross elements and all the Dhatu (in body) and these moving and non-moving world all these is said to be originated from Nārāyaṇa. (138)

योगो ज्ञानं तथा सांख्यं विद्या: शिल्पादि कर्म च ।
वेदा: शास्त्राणि विज्ञानमेतत् सर्वं जनार्दनात् ॥ १३९ ॥

Yoga, wisdom Samkhya, Knowledge and all actions like carving etc., Vedas, scriptures and science - all these are arising out of Janardana. (139)

एको विष्णुर्महद्भूतं पृथग्भूतान्यनेकश: ।
त्रींल्लोकान्व्याप्य भूतात्मा भुङ्क्ते विश्वभुगव्यय: ॥ १४० ॥

Lord Viṣṇu, the great miraculous one, the soul of all living beings and Imperishable one protects and enjoys alone the whole world dividing Himself in numerous forms after pervading all the three worlds. (140)

इमं स्तवं भगवतो विष्णोर्व्यासेन कीर्तितम् ।
पठेद्य इच्छेत् पुरुष: श्रेय: प्राप्तुं सुखानि च ॥ १४१ ॥

This hymn of the Lord Viṣṇu is sung by the sage Vyāsa. A person who desires to obtain, highest good and happiness should read this (with devotion). (141)

विश्वेश्वरमजं देवं जगत: प्रभवाप्ययम् ।
भजन्ति ये पुष्कराक्षं न ते यान्ति पराभवम् ॥ १४२ ॥

Those who worship this Lord, lotus eyed one, the ruler of the universe, unborn, divine, the cause of the origin and disolution of the world, they are never defeated (any where in their lieves). (142)

Thousand Names of the Lord Viṣṇu

1.	विश्वम्	*Viśvam*	Universe.
2.	विष्णुः	*Viṣṇu*	All pervading one.
3.	वषट्कार	*Vaṣaṭ-kāra*	Vaṣat-kāra.
4.	भूतभव्यभवत्प्रभुः	*Bhūta-Bhavya-Bhavat-Prabhuḥ*	The Lord of Past, Present and Future.
5.	भूतकृत्	*Bhūtakṛt*	The creator of all the creatures
6.	भूतभृद्	*Bhūtabhṛd*	The supporter of created beings
7.	भावः	*Bhāvaḥ*	The Existence.
8.	भूतात्मा	*Bhūtatman*	The soul of created beings
9.	भूतभावनः	*Bhūta-Bhāvanaḥ*	The creator and sustainer of all the beings
10.	पूतात्मा	*Pūtātmā*	Pious or purified (pūta) soul
11.	परमात्मा	*Paramātmā*	Supreme (Params) Soul (Ātman)
12.	मुक्तानां परमा गतिः	*Muktānām-paramā-gati*	The ultimate goal of liberated soul
13.	अव्ययः	*Avyayaḥ*	Imperishable
14.	पुरुषः	*Puruṣaḥ*	Person
15.	साक्षी	*Sākṣī*	Witness or He witnesses everything
16.	क्षेत्रज्ञः	*Kṣetrajña*	The Knower of the Field
17.	अक्षरः	*Akṣaraḥ*	Imperishable
18.	योगः	*Yogaḥ*	Oneness
19.	योगविदां नेता	*Yoga-Vidām Netā*	The Leader of the knowers of Yoga
20.	प्रधानपुरुषेश्वरः	*Pradhāna-puruṣe-śvaraḥ*	The Lord of *Pradhāna* and *Puruṣa*
21.	नारसिंहवपुः	*Nārasiṁha-vapuḥ*	Having the body (Vapu) of man (nara) and lion (simha)
22.	श्रीमान्	*Śrīmān*	Having (mān) beauty, wealth, refulgence glory
23.	केशवः	*Keśavaḥ*	(1) Having beautiful hair. (2) Who controls Brahma (ka) Viṣṇu (a) and Śiva (iśa). (3) He killed demon named Keśi, therefore Keśava. (4) Who owns the rays of the sun and other luminaries also
24.	पुरुषोत्तमः	*Puruṣottamaḥ*	(1) Highest (uttama) Soul (puruṣa) (2) Highest of all the created human beings
25.	सर्वः	*Sarvaḥ*	(1) All, Everything. (2) Whatever exists in the world is not other than Viṣṇu. (3) He is the origin and the end of all
26.	शर्वः	*Śarvaḥ*	(1) Destroyer. (2) Withdrawar

27.	शिवः	*Śivaḥ*	(1) Auspicious (2) Pure (3) According to Śaṅkarācārya, He is called Śiva because of his purity from the three *Guṇas*. (3) He purifies devotees by mere remembrance of His name.
28.	स्थाणुः	*Sthāṇuḥ*	Eternal, Immovable.
29.	भूतादिः	*Bhūtādiḥ*	Beginning of the creatures
30.	अव्ययनिधिः	*Avyaya-Nidhiḥ*	Imperishable treasure
31.	सम्भवः	*Sambhavaḥ*	Created in a better manner
32.	भावनः	*Bhāvanaḥ*	Giver of the fruits of actions
33.	भर्ता	*Bhartā*	Upholder, Sustainer or Supporter of the universe
34.	प्रभवः	*Prabhavaḥ*	(1) Origin of the Universe (2) He is the creator of five gross elements, viz. the earth, water, fire, wind and ether
35.	प्रभुः	*Prabhu*	Master, Almighty
36.	ईश्वर	*Iśvara*	Best ruler
37.	स्वयम्भूः	*Svayambhūḥ*	The self-originated
38.	शम्भुः	*Śambhuḥ*	Creater of Happiness
39.	आदित्यः	*Ādityaḥ*	The Son of Aditi
40.	पुष्कराक्षः	*Puṣkarākṣaḥ*	Having lotus (*puṣkara*) like eye (*akśa*)
41.	महास्वनः	*Mahāsvanaḥ*	Full of great voice
42.	अनादिनिधनः	*Anādi-nidhanaḥ*	without birth (*ādi*) and death (*nidhana*)
43.	धाता	*Dhātā*	The Upholder
44.	विधाता	*Vidhātā*	Upholder in a special manner
45.	धातुरुत्तमः	*Dhātur-uttamaḥ*	Best among the upholder
46.	अप्रमेयः	*Aprameyaḥ*	Indefinable or Immeasurable
47.	हृषीकेशः	*Hṛsīkeśaḥ*	Master of senses
48.	पद्मनाभः	*Padma-nābhaḥ*	One in whose navel (*Nabhiḥ*) there is a lotus (*Padma*)
49.	अमरप्रभुः	*Amara-Prabhuḥ*	The master (*Prabhu*) of gods (*Amara*)
50.	विश्वकर्मा	*Viśvakarmā*	The creator of the world
51.	मनुः	*Manuḥ*	One who is capable to reflect is *Manuḥ*
52.	त्वष्टा	*Tvaṣṭā*	Tvaṣṭā
53.	स्थविष्ठः	*Sthaviṣṭhaḥ*	Very gross
54.	स्थविरः ध्रुवः	*Staviraḥ druvaḥ*	Ancient (*staviraḥ*) and steady, immovable (*druvaḥ*)
55.	अग्राह्यः	*Agrāhyaḥ*	Uncatchable, Unattainable
56.	शाश्वतः	*Śāśvataḥ*	Permanent.
57.	कृष्णः	*Kṛṣṇaḥ*	This is the most popular name of the Lord
58.	लोहिताक्षः	*Lohitākṣaḥ*	Red eyed one

59.	प्रतर्दनः	*Pratardanaḥ*	Supreme Destroyer
60.	प्रभृतः	*Prabhūtaḥ*	Born in a divine manner
61.	त्रिककुब्धाम	*Trikakub-dhāma*	This means three *Kakub* means quarter, and *Dhāma* means support or foundation
62.	पवित्रम्	*Pavitram*	Purified
63.	परम् मङ्गलम्	*Param Mangalam*	Supreme Auspiciousness
64.	ईशानः	*Īśānaḥ*	The Ruler
65.	प्राणदः	*Prāṇadaḥ*	Giver of Life
66.	प्राणः	*Prāṇaḥ*	Life
67.	ज्येष्ठः	*Jyeṣṭhaḥ*	Eldest
68.	श्रेष्ठः	*Śreṣṭhaḥ*	Best
69.	प्रजापतिः	*Prajāpatiḥ*	The protector of the people, the master of living beings
70.	हिरण्यगर्भः	*Hiraṇya-garbhaḥ*	Residing in golden egg
71.	भूगर्भः	*Bhūgarbhaḥ*	In whose womb the earth resides
72.	माधवः	*Mādhavaḥ*	One who is dhava = the husband of *mā* i.e. Laksmi
73.	मधुसूदनः	*Madhusūdanaḥ*	Destroyer of a demon named Madhu
74.	ईश्वरः	*Īśvaraḥ*	The Best Ruler
75.	विक्रमी	*Vikramī*	Full of Prowess or Power
76.	धन्वी	*Dhanvī*	Wielder of Bow
77.	मेधावी	*Medhāvī*	Possessed of Supreme Intelligence
78.	विक्रमः	*Vikramaḥ*	Full of special stepping
79.	क्रमः	*Kramaḥ*	The cause of Kramaṇa
80.	अनुत्तमः	*Anuttamaḥ*	Greatest of All
81.	दुराधर्षः	*Durādharṣaḥ*	One who cannot be suppressed
82.	कृतज्ञः	*Kṛtajñaḥ*	Who knows all that is done
83.	कृतिः	*Kṛtiḥ*	Action
84.	आत्मवान्	*Ātmavān*	Always residing in ones own glory
85.	सुरेशः	*Sureśaḥ*	The God of Gods
86.	शरणम्	*(N) Śaraṇam*	Refuge
87.	शर्मः	*Śarmaḥ*	Happiness, Bliss
88.	विश्वरेताः	*Viśvaretāḥ*	The seed of the Universe or the world
89.	प्रजाभवः	*Praja-bhavaḥ*	The cause of the subject
90.	अहः	*Ahaḥ*	The day
91.	संवत्सरः	*Saṃvatsaraḥ*	The year
92.	व्यालः	*Vyālaḥ*	The serpent
93.	प्रत्ययः	*Pratyayaḥ*	Congnition or Knowledge
94.	सर्वदर्शनः	*Sarva-darśanaḥ*	One who sees everything Omnispectator

95.	अजः	*Ajaḥ*	Unborn
96.	सर्वेश्वरः	*Sarveśvaraḥ*	The Lord of All
97.	सिद्धः	*Siddhaḥ*	He is always conscious about His own self
98.	सिद्धिः	*Siddhiḥ*	The Real Attainment
99.	सर्वादिः	*Sarvādiḥ*	The Beginning of All
100.	अच्युतः	*Acyutaḥ*	Never Fallen
101.	वृषाकपिः	*Vṛṣākapiḥ*	Great Boar
102.	अमेयात्मा	*Ameyātmā*	One possessed of immeasurable form
103.	सर्वयोगविनिस्सृतः	*Sarvā-yoga-vinissrtraḥ*	Free from all sorts of union or attachments
104.	वसुः	*Vasuḥ*	In whom all the beings reside
105.	वसुमनाः	*Vasumanāḥ*	One with pious mind
106.	सत्यः	*Satyaḥ*	Truth or Real
107.	समात्मा	*Samātmā*	Equal Minded
108.	सम्मितः	*Sammitaḥ*	Measurable or acceptable
109.	समः	*Samaḥ*	Equal
110.	अमोघः	*Amoghaḥ*	Never failing
111.	पुण्डरीकाक्षः	*Puṇḍarīkākṣaḥ*	Lotus-eyed
112.	वृषकर्मा	*Vṛṣakarmā*	Whose actions are full of Dharma
113.	वृषाकृतिः	*Vṛṣākṛtiḥ*	Whose form is Dharma
114.	रुद्रः	*Rudraḥ*	One who makes other weep
115.	बहुशिराः	*Bahuśirāḥ*	Having many heads
116.	बभ्रुः	*Babhruḥ*	One who holds and nourishes all the worlds
117.	विश्वयोनिः	*Viśva-yoniḥ*	Cause of the world
118.	शुचिश्रवाः	*Śuciśravāḥ*	Whose ears and names are pious-beautiful
119.	अमृतः	*Amṛtaḥ*	Immortal
120.	शाश्वत-स्थाणुः	*Śāśvata-sthaṇuḥ*	Permanent and steady
121.	वरारोहः	*Varārohaḥ*	The Best Destination
122.	महातपाः	*Mahātapāḥ*	Full of great tapas
123.	सर्वगः	*Sarvagaḥ*	Going everywhere, pervading everywhere
124.	सर्वविद्-भानुः	*Sarva-vid-bhānuḥ*	Knower and illuminator of all
125.	विष्वक्सेनः	*Viśvaksenaḥ*	From whom the army of enemy i.e. demons run away from everywhere in all the quarters is Viṣvak-senaḥ
126.	जनार्दनः	*Janārdanaḥ*	The killer of a demon named Jana
127.	वेदः	*Vedaḥ*	The Giver of Knowledge
128.	वेदवित्	*Vedavit*	One who knows the Veda
129.	अव्यङ्गः	*Avyaṅgaḥ*	Perfect
130.	वेदाङ्गः	*Vedāṅgaḥ*	Whose limbs are Vedas
131.	वेदवित्	*Vedavit*	One who contemplates on Veda

132.	कविः	***Kaviḥ***	Seer
133.	लोकाध्यक्षः	***Lokādhyakṣaḥ***	One who is the Master of all the worlds
134.	सुराध्यक्षः	***Surādhyakṣaḥ***	The chief of the gods
135.	धर्माध्यक्षः	***Dharmādhyakṣaḥ***	The President of all the religious activities
136.	कृताकृतः	***Kṛtākṛtaḥ***	He is all that is created and not created
137.	चतुरात्मा	***Caturātmā***	Whose self is Four-fold
138.	चतुर्व्यूहः	***Caturvyūhaḥ***	Having four Forms
139.	चतुर्दंष्ट्रः	***Caturdaṃṣṭra***	Having four canine teeth
140.	चतुर्भुजः	***Chatur-bhujaḥ***	Four-Armed
141.	भ्राजिष्णुः	***Bhrājiṣṇuḥ***	Illuminated
142.	भोजनम्	***Bhojanam***	Food
143.	भोक्ता	***Bhoktā***	Enjoyer
144.	सहिष्णुः	***Sahiṣṇuḥ***	One who is capable to suffer everything
145.	जगदादिजः	***Jagadādijaḥ***	Born in the beginning of the world
146.	अनघः	***Anaghaḥ***	Sinless
147.	विजयः	***Vijayaḥ***	The Victorious
148.	जेता	***Jetā***	Successful
149.	विश्वयोनिः	***Viśvayoniḥ***	The cause of the universe
150.	पुनर्वसुः	***Punarvasuḥ***	One who resides again and again in the bodies
151.	उपेन्द्रः	***Upendraḥ***	The Younger Brother of Indra
152.	वामनः	***Vāmanaḥ***	Vāmana is the fifth incarnation of Lord Viṣṇu
153.	प्रांशुः	***Praṁśuḥ***	With vast body
154.	अमोघः	***Amoghaḥ***	Never falling
155.	शुचिः	***Śuciḥ***	Pious, clean
156.	ऊर्जितः	***Ūrjitaḥ***	Full of infinite strength
157.	अतीन्द्रः	***Atīndra***	Better than Indra
158.	संग्रहः	***Saṃgrahaḥ***	One who stores
159.	सर्गः	***Sargaḥ***	Creation
160.	घृतात्मा	***Dṛtātmā***	Who holds Himself
161.	नियमः	***Niyamaḥ***	Ruler or appointer
162.	यमः	***Yamaḥ***	Controller
163.	वेद्यः	***Vedyaḥ***	One who is to be known
164.	वैद्यः	***Vaidyaḥ***	The Physician, Doctor
165.	सदायोगी	***Sadāyogī***	Always yogi
166.	वीरहा	***Vīrahā***	Destroyer of Heroes
167.	माधव	***Mādhavaḥ***	*Mā* means knowledge and *dhava* means husband or master
168.	मधुः	***Madhuḥ***	Honey
169.	अतीन्द्रियः	***Atīndriyaḥ***	Beyond the sense-organs

170.	महामयः	*Mahāmāyaḥ*	Supreme master of *Māyā*
171.	महोत्साहः	*Mahotsāhaḥ*	The great Enthusiast.
172.	महाबलः	*Mahabalaḥ*	Possessor of Supreme Strength.
173.	महाबुद्धिः	*Mahābuddhiḥ*	Possessor of Supreme Intellect.
174.	महावीर्यः	*Mahāvīryaḥ*	Possessed of Great Strength.
175.	महाशक्तिः	*Mahāśaktiḥ*	All-powerful.
176.	महाद्युतिः	*Mahādyutiḥ*	Possessed of Great splendours light.
177.	अनिर्देश्यवपुः	*Anirdeśya-Vapuḥ*	Having Indescribable Form.
178.	श्रीमान्	*Śrīmān*	Full of Glory.
179.	अमेयात्मा	*Ameyātmā*	Whose soul is immeasurable.
180.	महाद्रिधृक्	*Mahādridhṛk*	Supporter of Great Mountain.
181.	महेश्वासः	*Maheśvaraḥ*	Weilder of Great Bow.
182.	महीभर्ता	*Mahībhartā*	The supporter of the Earth.
183.	श्रीनिवासः	*Śrīnivāsaḥ*	Abode of *Śrī* i.e. Lakṣmī.
184.	सतां गतिः	*Satāmgatiḥ*	Final Goal of Saints.
185.	अनिरुद्धः	*Aniruddhaḥ*	Never obstructed or controlled by anybody.
186.	सुरानन्दः	*Surānandaḥ*	Bestower of pleasure to gods.
187.	गोविन्दः	*Govindaḥ*	Protector of earth or Protector of cows.
188.	गोविदां पतिः	*Govindām Patiḥ*	The Lord of the scholars who know the Vedas
189.	मरीचिः	*Maricih*	The Light of the Light
190.	दमनः	*Damanḥ*	The controller
191.	हंसः	*Hamsaḥ*	I am that
192.	सुपर्णः	*Suparṇaḥ*	Beautiful winged Bird
193.	भुजगोत्तमः	*Bhujagottamaḥ*	The Best Serpent
194.	हिरण्यनाभः	*Hiraṇya-nābhaḥ*	*Hiraṇya* means gold and *nābhaḥ* means the navel
195.	सुतपाः	*Sutapāḥ*	Having the Best Tapas (penance)
196.	पद्मनाभः	*Padma-nābhaḥ*	Having lotus-like neval
197.	प्रजापतिः	*Prajāpatiḥ*	The Lord of creation
198.	अमृत्युः	*Amṛtyuḥ*	Immortal. One without death
199.	सर्वदृक्	*Sarva-dṛk*	Omniseer.
200.	सिंहः	*Simhaḥ*	The Killer
201.	सन्धाता	*Sandhātā*	The Regulator
202.	सन्धिमान्	*Sandhimān*	The Enjoyer.
203.	स्थिरः	*Sthiraḥ*	Steady, Firm.
204.	अजः	*Ajaḥ*	Unborn.
205.	दुर्मर्षणः	*Durmarṣaṇaḥ*	Unbearable by Enemies.
206.	शास्ता	*Śāstā*	The Ruler.
207.	विश्रुतात्मा	*Viśrutatmā*	The Famous or well-known soul.

208.	सुरारिहा	*Surārihā*	The killer of the Enemies of Gods.
209.	गुरुः	*Guruḥ*	Preceptor.
210.	गुरुतमः	*Gurutamaḥ*	The Best Preceptor.
211.	धाम	*Dhāma*	Light.
212.	सत्यः	*Satyaḥ*	Truth.
213.	सत्यपराक्रमः	*Satya-Parākramaḥ*	Whose valour is true - never failing.
214.	निमिषः	*Nimiṣaḥ*	With closed eyelids.
215.	अनिमिषः	*Animiṣaḥ*	With opened eyes, unclosed eyes.
216.	स्रग्वी	*Sragvī*	Wearing Garland.
217.	वाचस्पतिरुदारधीः	*Vācaspati-rudāradhiḥ*	Master of speech with intelligence and with tolerence.
218.	अग्रणीः	*Agraṇīḥ*	Leader.
219.	ग्रामणीः	*Grāmaṇīḥ*	The leader of the Group (*grāma*).
220.	श्रीमान्	*Śrīmān*	Full of Lusture.
221.	न्यायः	*Nyāyaḥ*	Full of justice.
222.	नेता	*Netā*	The Leader.
223.	समीरणः	*Samiraṇaḥ*	Wind.
224.	सहस्रमूर्धा	*Sahasramūrdhā*	Having countless Heads.
225.	विश्वात्मा	*Viśvātmā*	The soul of the universe.
226.	सहस्राक्षः	*Sahasrākṣa*	Having Innumerable Eyes.
227.	सहस्रपात्	*Sahasrapāt*	Having countless legs.
228.	आवर्तनः	*Āvartanaḥ*	The Mover (of the wheel of the world).
229.	निवृत्तात्मा	*Nivṛttātmā*	Retired one.
230.	संवृतः	*Saṃvṛtaḥ*	Fully veiled.
231.	संप्रतर्दनः	*Sam-pra-tardanaḥ*	Proper Destroyer or Persecutor.
232.	अहःसंवर्तकः	*Ahaḥ-saṃvartaka*	The Dynamiser of the Day i.e. the Sun.
233.	वह्निः	*Vahniḥ*	The Fire.
234.	अनिलः	*Anilaḥ*	Wind.
235.	धरणीधरः	*Dharaṇi-dharaḥ*	The supporter of the earth.
236.	सुप्रसादः	*Suprasādaḥ*	Bestower of great Grace.
237.	प्रसन्नात्मा	*Prasannātmā*	Blissful self.
238.	विश्वधृक्	*Viśvadhṛk*	The supporter of the world.
239.	विश्वभुक्	*Viśva-bhruk*	The Enjoyer of the world.
240.	विभुः	*Vibhuḥ*	Exhibiting in Various Forms.
241.	सत्कर्ता	*Sat-Kartā*	Adorner of Good deeds.
242.	सत्कृतः	*Sat-Kṛtaḥ*	Adorned by Good.
243.	साधुः	*Sādhuḥ*	Saint.
244.	जह्नुः	*Jahnuḥ*	The Destroyer.
245.	नारायणः	*Nārāyaṇa*	Residing in water.

246.	नरः	*Naraḥ*	One who leads, The Leader.
247.	असंख्येयः	*A-saṁ-khyeyaḥ*	Uncountable.
248.	अप्रमेयात्मा	*Apramey-ātmā*	Unapprehendable self.
249.	विशिष्टः	*Viśiṣṭaḥ*	Supreme
250.	शिष्टकृत्	*Śiṣṭakṛt*	The Governor.
251.	शुचिः	*Śuciḥ*	Pure.
252.	सिद्धार्थः	*Siddhārthaḥ*	Whose all desires are fulfilled
253.	सिद्धसंकल्पः	*Siddha-saṁkalpaḥ*	Whose all wills are fulfilled.
254.	सिद्धिदः	*Siddhidaḥ*	Bistower of Achievements.
255.	सिद्धिसाधनः	*Siddhi-sādhanaḥ*	Means of Achievements.
256.	वृषाही	*Vṛṣāhī*	The Light of Fire.
257.	वृषभः	*Vṛṣabhaḥ*	The Bestower of Desired objects.
258.	विष्णुः	*Viṣṇuḥ*	All-pervading Reality.
259.	वृषपर्वा	*Vṛṣaparvā*	Steps of Dharma. Ladder of the Religion.
260.	वृषोदरः	*Vṛṣodaraḥ*	Showering Belly.
261.	वर्धनः	*Vardhanaḥ*	Grower or Nourisher.
262.	वर्धमानः	*Vardhamānaḥ*	Growing, Increasing.
263.	विविक्तः	*Viviktaḥ*	Living Alone, Aloof.
264.	श्रुतिसागरः	*Śruti-sāgaraḥ*	Ocean of Vedas.
265.	सुभुजः	*Subhujaḥ*	Gracefully Armed.
266.	दुर्धरः	*Durdharaḥ*	Difficult to comprehend.
267.	वाग्मी	*Vāgmī*	Eloquent.
268.	महेन्द्रः	*Mahendra*	Lord of Indra.
269.	वसुदः	*Vasudaḥ*	The Bestower of Wealth.
270.	वसुः	*Vasuḥ*	Wealth.
271.	नैकरूपः	*Naikarūpaḥ*	Having Infinite Forms.
272.	बृहद्रुपः	*Bṛhadrūpaḥ*	Having Vast Form
273.	शिपिविष्टः	*Śipiviṣṭaḥ*	Entered in Animal (of a sacrifice).
274.	प्रकाशनः	*Prakāśanaḥ*	Illuminator.
275.	ओजस्तेजोद्युतिधरः	*Ojas-tejo-dhyuti-dharaḥ*	Possessed of virility light and lustre
276.	प्रकाशात्मा	*Prakāśātma*	Illuminated self.
277.	प्रतापनः	*Pratāpanaḥ*	The Best Heater.
278.	ऋद्धः	*Ṛddhḥ*	Full of Prosperity.
279.	स्पष्टाक्षरः	*Spaṣṭākṣaraḥ*	The Clear Letter.
280.	मन्त्रः	*Mantraḥ*	*Mantra*
281.	चन्द्रांशुः	*Candrāṁśuḥ*	Rays of the Moon.
282.	भास्करद्युतिः	*Bhaskatdhyutiḥ*	The Lustre of the Sun.
283.	अमृतांशूद्भवः	*Amṛtāṁśūd-bhavaḥ*	The cause of the Birth of the Moon.
284.	भानुः	*Bhānuḥ*	The Sun.

285.	शशबिन्दुः	*Śaśa-Binduḥ*	Moon which has a beauty-spot in the form of a rabit
286.	सुरेश्वरः	*Sureśvaraḥ*	The Lord of the gods.
287.	औषधम्	*Auṣadham*	Medicine.
288.	जगतः-सेतुः	*Jagataḥ Setuh*	The Bridge over the world.
289.	सत्यधर्मपराक्रमः	*Satya-dharma-parākramaḥ*	Truth, Dharma and valour All these three are nothing but the Lord Himself.
290.	भूतभव्यभवन्नाथः	*Bhūta-bhavya-bhavan-nāthaḥ*	The Lord of past, future and present.
291.	पवनः	*Pavanaḥ*	Wind.
292.	पावनः	*Pāvanaḥ*	The Purifier.
293.	अनलः	*Analaḥ*	Fire.
294.	कामहा	*Kāmahā*	The Destroyer of Desires.
295.	कामकृत्	*Kāmakṛt*	Creator of or the fulfiller of desires.
296.	कान्तः	*Kāntaḥ*	Beautiful.
297.	कामः	*Kāmaḥ*	One who is desired (with love by others).
298.	कामप्रदः	*Kāma-pradaḥ*	The Bestower of Desires (in a better manner).
299.	प्रभुः	*Prabhuḥ*	The Master.
300.	युगादिकृत्	*Yugādikṛt*	The creator of the Beginning of an Age.
301.	युगावर्तः	*Yugāvartaḥ*	The Revolver of Ages.
302.	नैकमायः	*Naikamāyaḥ*	Possessed of numerous (not one i.e. many, numerous) illusory powers
303.	महाशनः	*Mahāśanaḥ*	The great Eater. The great swallower.
304.	अदृश्यः	*Adṛśya*	Unseen, Imperceptible
305.	व्यक्तरूपः	*Vyakta-rūpaḥ*	Manifested Form.
306.	सहस्रजित्	*Sahasra-jit*	Conquerer of Thousands.
307.	अनन्त-जित्	*Ananta-jit*	Endless Victorious.
308.	इष्टः	*Iṣṭaḥ*	Desired or worshipped.
309.	अविशिष्टः	*A-viśiṣṭaḥ*	Unqualified.
310.	शिष्टेष्टः	*Śiṣṭeṣṭaḥ*	Most desired by good people.
311.	शिखण्डी	*Śikhaṇḍī*	One who wears the peacock feather.
312.	नहुषः	*Nahuṣaḥ*	Binder.
313.	वृषः	*Vṛṣaḥ*	Showeror.
314.	क्रोधहा	*Krodhahā*	Destroyer of Anger.
315.	क्रोधकृत्कर्ता	*Krodhakṛt-kartā*	Generator of anger and creator.
316.	विश्वबाहुः	*Viśvabāhuḥ*	Having numerous hands.
317.	महीधरः	*Mahīdharaḥ*	The supporter of the Earth.
318.	अच्युतः	*Acyutaḥ*	Changeless.
319.	प्रथितः	*Prathitaḥ*	Famous, Glorious.

320.	प्राणः	*Prāṇaḥ*	Vital Breath, Life
321.	प्राणदः	*Prāṇadaḥ*	The Giver of Life.
322.	वासवानुजः	*Vāsavānujaḥ*	The younger brother of Indra.
323.	अपां निधिः	*Apām Nidhiḥ*	Treasure of waters.
324.	अधिष्ठानम्	*Adhiṣṭhānam*	The substratum of the world.
325.	अप्रमत्तः	*Apramattaḥ*	Idleless.
326.	प्रतिष्ठितः	*Pratiṣṭhitaḥ*	Resting in the best manner.
327.	स्कन्दः	*Skandaḥ*	*Skanda* or Subrahmanya is the name of the son of Lord Śiva.
328.	स्कन्दधरः	*Skanda-dharaḥ*	One who holds the path of Dharma.
329.	धुर्यः	*Dhuryaḥ*	One who carries or one who is the Leader.
330.	वरदः	*Varadaḥ*	Bestower of Boons.
331.	वायुवाहनः	*Vāyu-vāhanaḥ*	One who moves i.e. controls the winds.
332.	वासुदेवः	*Vāsudevaḥ*	The son of Vasudeva.
333.	बृहद्भानुः	*Bṛhad-bhānuḥ*	Possessed of great (endless or most illuminating) rays.
334.	आदिदेवः	*Ādi-devaḥ*	The First God.
335.	पुरन्दरः	*Purandaraḥ*	Destroyer of the cities.
336.	अशोकः	*Aśokaḥ*	One without sorrow.
337.	तारणः	*Tāraṇaḥ*	One who enables his devotees to cross (the ocean of this world).
338.	तारः	*Tāraḥ*	Saviour.
339.	शूरः	*Śūraḥ*	The Brave.
340.	शौरिः	*Śauriḥ*	Born in the family of Śūrsena.
341.	जनेश्वरः	*Janeśvaraḥ*	The Master of people
342.	अनुकूलः	*Anukūlaḥ*	Favourable.
343.	शतावर्तः	*Śatāvartaḥ*	Having hundred forms
344.	पद्मी	*Padmī*	One who holds lotus in his hand.
345.	पद्मनिभेक्षणः	*Padma-nibhek-saṇaḥ*	Whose eyes are resembling to lotus.
346.	पद्मनाभः	*Padma-nābhaḥ*	Having a lotus like neval.
347.	अरविन्दाक्षः	*Aravindākṣaḥ*	Whose eyes are resembling to a lotus.
348.	पद्मगर्भः	*Padma-garbhaḥ*	One who resides in the lotus (like heart of creatures).
349.	शरीरभृत्	*Śarīra-bhṛt*	One who sustains the body.
350.	महर्द्धिः	*Mahardhiḥ*	Possessed of great prosperioty
351.	ऋद्धः	*Ṛddhaḥ*	One who has expanded Himself
352.	वृद्धात्मा	*Vṛddhātmā*	Ancient soul.
353.	महाक्षः	*Mahākṣaḥ*	Having great eye.
354.	गरुडध्वजः	*Garuḍa-dhvajaḥ*	Having eagle in the flag.

355.	अतुलः	*Atulaḥ*	Matchless, incomparable
356.	शरभः	*Śarabhaḥ*	*Śarabha* bird.
357.	भीमः	*Bhīmaḥ*	Terrible.
358.	समयज्ञः	*Samaya-jñaḥ*	Knower of the time
359.	हविर्हरिः	*Havir-hariḥ*	One who carries the oblations offered in the sacrifice.
360.	सर्वलक्षणलक्षण्यः	*Sarva-lakṣaṇa-lakṣaṇyaḥ*	Known by means of all signs or all sorts of proofs.
361.	लक्ष्मीवान्	*Lakṣmīvān*	The consort of Lakṣmī.
362.	समितिंजयः	*Samitiñjayaḥ*	Victorious in battle.
363.	विक्षरः	*Vikṣaraḥ*	Imperishable.
364.	रोहितः	*Rohitaḥ*	Rohita.
365.	मार्गः	*Mārgaḥ*	The Path. The way. The Royal Road.
366.	हेतुः	*Hetuḥ*	The cause.
367.	दामोदरः	*Dāmodaraḥ*	One with rope on belly.
368.	सहः	*Sahaḥ*	All enduring.
369.	महीधरः	*Mahīdharaḥ*	The Holder or supporter of the earth.
370.	महाभागः	*Mahābhāgaḥ*	Extremely fortunate.
371.	वेगवान्	*Vegavān*	Full of swiftness.
372.	अमिताशनः	*Amitāśanaḥ*	Immeasurable Eater.
373.	उद्भवः	*Udbhavaḥ*	The Originator.
374.	क्षोभणः	*Kṣobhaṇaḥ*	The Agitator.
375.	देवः	*Devaḥ*	The God.
376.	श्रीगर्भः	*Śrī-garbhaḥ*	Containing glory in the womb.
377.	परमेश्वरः	*Parameśvaraḥ*	Best Ruler.
378.	करणम्	*Kāraṇam*	The Instrument. That which is most inevitable
379.	कारणम्	*Kāraṇam*	The Cause.
380.	कर्ता	*Kartā*	The Agent.
381.	विकर्ता	*Vikartā*	Creator in various manners.
382.	गहनः	*Gahanaḥ*	Concealed, unseen.
384.	व्यवसायः	*Vyavasāyaḥ*	Effort or Resolute.
385.	व्यवस्थानः	*Vyavasthānaḥ*	The Executor.
386.	संस्थानः	*Saṁsthānaḥ*	The proper place.
387.	स्थानदः	*Sthānadaḥ*	The Giver of the post.
388.	ध्रुवः	*Dhruvaḥ*	Steady, Firm.
389.	परर्द्धिः	*Pararddhiḥ*	Having Supreme Manifestations.
390.	परमस्पष्टः	*Parama-spaṣṭaḥ*	Absolutely clear.
391.	तुष्टः	*Tuṣṭaḥ*	Satisfied.
392.	पुष्टः	*Puṣṭaḥ*	Fully nourished or ever full.

393.	शुभेक्षणः	*Śubhekṣaṇaḥ*	Having auspicious eyes.
394.	रामः	*Rāmaḥ*	Rāma.
395.	विरामः	*Virāmaḥ*	Rest.
396.	विरतः	*Viratāḥ*	Passionless.
397.	मार्गः	*Mārgaḥ*	The Path.
398.	नेयः	*Neyaḥ*	Worthy to be led.
399.	नयः	*Nayaḥ*	The one who leads.
400.	अनयः	*Anayaḥ*	Not led by anyone.
401.	वीरः	*Vīraḥ*	The Hero, the valiant.
402.	शक्तिमतां श्रेष्ठः	*Śaktimatām Śreṣṭaḥ*	Best among those who wield the strength.
403.	धर्मः	*Dharma*	*Dharma.*
404.	धर्मविदुत्तमः	*Dharma-vid-uttamaḥ*	The Best among the knower of *Dharma.*
405.	वैकुण्ठः	*Vaikuṇṭhaḥ*	One who joins or prevents the various types of movements.
405.	पुरुषः	*Puruṣaḥ*	Person.
407.	प्राणः	*Prāṇaḥ*	Breath or life.
408.	प्राणदः	*Prāṇadaḥ*	Giver of Prāṇaḥ
409.	प्रणवः	*Praṇavaḥ*	Praṇava or Aum.
410.	पृथु	*Pṛthu*	*Pṛthu.*
411.	हिरण्यगर्भः	*Hiraṇyagarbhaḥ*	Hiranyagarbhaḥ - Born out of the golden egg.
412.	शत्रुघ्नः	*Śatrughnaḥ*	The Destroyer of enemies.
413.	व्याप्तः	*Vyāptaḥ*	Pervader.
414.	वायुः	*Vāyuḥ*	The wind
415.	अधोक्षजः	*Adhokṣajaḥ*	Whose eyes are turned downward.
416.	ऋतुः	*Ṛtuḥ*	Season.
417.	सुदर्शनः	*Sudarśanaḥ*	Whose Darśana means knowledge is beautiful.
418.	कालः	*Kālaḥ*	Time or Death
419.	परमेष्ठी	*Parameṣṭhī*	Staying in the best abode.
420.	परिग्रहः	*Parigrahaḥ*	The Receiver.
421.	उग्रः	*Ugraḥ*	The Unbearable, The terrible
422.	संवत्सरः	*Saṃvatsaraḥ*	Abode of living creatures
423.	दक्षः	*Dakṣaḥ*	The clever
424.	विश्रामः	*Viśramaḥ*	The Abode of Peace.
425.	विश्वदक्षिणः	*Viśva-dakṣiṇaḥ*	The most skillful
426.	विस्तारः	*Vistāraḥ*	The Extension
427.	स्थावरस्थाणुः	*Sthāvara-sthāṇuḥ*	The motionless and firm.
428.	प्रमाणम्	*Pramāṇam*	The Proof
429.	बीजमव्ययम्	*Bījam-avyayam*	The Imperishable seed
430.	अर्थः	*Arthaḥ*	Desired One

431.	अनर्थः	*Anarthaḥ*	One without Desire.
432.	महाकोशः	*Mahākośaḥ*	Possessed of Great Treasures.
433.	महाभोगः	*Mahā-bhogaḥ*	Great Enjoyment.
434.	महाधनः	*Mahādhanaḥ*	Great wealth.
435.	अनिर्विण्णः	*Anir-viṇṇaḥ*	One without any grief.
436.	स्थविष्ठः	*Sthaviṣṭhaḥ*	Supremely Gross.
437.	अभूः	*Abhūḥ*	Without Birth or Origin
438.	धर्मयूपः	*Dharma-Yūpaḥ*	Sacrificial post for Dharma.
439.	महामखः	*Mahāmakhaḥ*	Great Sacrifice.
440.	नक्षत्रनेमिः	*Nakṣatra-nemiḥ*	The Nave of the clustors of stars.
441.	नक्षत्री	*Nakṣatrī*	The Moon.
442.	क्षमः	*Kṣamaḥ*	Capable
443.	क्षामः	*Kṣāmaḥ*	One who remains for ever
444.	समीहनः	*Samīhanaḥ*	Having Auspicious Desires.
445.	यज्ञः	*Yajñaḥ*	Sacrifice.
446.	इज्यः	*Ijyaḥ*	Worthy to be worshipped.
447.	महेज्यः	*Mahejyaḥ*	Most worshipped one.
448.	क्रतुः	*Kratuḥ*	Kratuh (Ritual) a kind of sacrifice.
449.	सत्रम्	*Satram*	The Protector of the Truth.
450.	सतां गतिः	*Satām gatiḥ*	The (Final) Refuge of Good
451.	सर्वदर्शी:	*Sarvadarśiḥ*	Omniperciever
452.	विमुक्तात्मा	*Vimuktātmā*	The Liberated Soul.
453.	सर्वज्ञः	*Sarvajñaḥ*	Omniscient
454.	ज्ञानम् उत्तमम्	*Jñānam Uttamam*	The supreme knowledge.
455.	सुव्रतः	*Suvrataḥ*	Full of auspicious vows
456.	सुमुखः	*Sumukhaḥ*	One with beautiful face !
457.	सूक्ष्मः	*Sūksmaḥ*	The subtle
458.	सुघोषः	*Sughoṣaḥ*	One with auspicious sound or tone.
459.	सुखदः	*Sukhadaḥ*	Bestower of Happiness
460.	सुहृत्	*Suhṛt*	The Friend
461.	मनोहरः	*Manoharaḥ*	Charming.
462.	जितक्रोधः	*Jitakrodhaḥ*	Conqueror of Anger.
463.	वीरबाहुः	*Vīrabāhuḥ*	Having valiant Arms.
464.	विदारणः	*Vidāraṇaḥ*	Asunder
465.	स्वापनः	*Svāpanaḥ*	One capable of making others sleep.
466.	स्ववशः	*Svavaśaḥ*	Self-controlled one.
467.	व्यापी	*Vyāpī*	All-pervading.
468.	नैकात्मा	*Naikātmā*	Not one souled i.e. many souled.
469.	नैककर्मकृत्	*Naika-karma-kṛt*	Doer of various activities.

470.	वत्सरः	*Vatsaraḥ*	In whom the whole world resides
471.	वत्सलः	*Vatsalaḥ*	Full of intense love
472.	वत्सी	*Vatsī*	One who has calf.
473.	रत्नगर्भः	*Ratna-garbhaḥ*	The Jewel-wombed
474.	धनेश्वरः	*Dhaneśvaraḥ*	The Lord of Wealth.
475.	धर्मगुप्	*Dharma-gup*	The protector of *Dharma.*
476.	धर्मकृत्	*Dharma-krt*	The Creator of *Dharma.*
477.	धर्मी	*Dharmi*	Full of *Dharma*
478.	सत्	*Sat*	Existence, Truth
479.	असत्	*Asat*	Non-existence
480.	क्षरम्	*Kṣaram*	Perishable
481.	अक्षरम्	*Akṣaram*	Imperishable.
482.	अविज्ञाता	*Avijñāta*	Non-knower.
483.	सहस्रांशुः	*Sahasrāṅśuh*	Having thousand (i.e. innumerable) *rays.*
484.	विधाता	*Vidhātā*	Supporter
485.	कृतलक्षणः	*Kṛta-lakṣaṇaḥ*	Creator of Scriptures
486.	गभस्तिनेमिः	*Gabhasti-nemiḥ*	Centre of planetory system
487.	सत्त्वस्थः	*Satvasthaḥ*	Staying in *satva.*
488.	सिंहः	*Simhaḥ*	The Lion
489.	भूतमहेश्वरः	*Bhūta-maheśvaraḥ*	The Great Master of being.
490.	आदिदेवः	*Ādidevaḥ*	The First Deity
491.	महादेवः	*Mahādevaḥ*	The Great god.
492.	देवेशः	*Deveśaḥ*	The Lord of Gods
493.	देवभृदगुरुः	*Deva-bhṛd-guruḥ*	The Preceptor of Indra.
494.	उत्तरः	*Uttaraḥ*	One who helps (devotees) to lift from the world.
495.	गोपतिः	*Gopatiḥ*	The Master of speech.
496.	गोप्ता	*Goptā*	The Protector
497.	ज्ञानगम्यः	*Jñāna-gamyaḥ*	Attainable by knowledge
498.	पुरातनः	*Purātanaḥ*	Ancient.
499.	शरीर-भूत-भृद्	*Śarīra-bhūta-bhṛt*	The upholder of gross elements of the body.
500.	भोक्ता	*Bhoktā*	The Enjoyer.
501.	कपीन्द्रः	*Kapīndraḥ*	The Master of Monkies i.e. *Śrī Rāma.*
502.	भूरिदक्षिणः	*Bhūri-dakṣiṇaḥ*	One with profuse gifts
503.	सोमपः	*Somapaḥ*	One who drinks the *Soma*-juice
504.	अमृतपः	*Amṛtapaḥ*	One who drinks nector.
505.	सोमः	*Somaḥ*	The moon
506.	पुरुजित्	*Purujit*	The conquereer of many
507.	पुरुसत्तमः	*Purusattamaḥ*	The Greater among the great.
508.	विनयः	*Vinayaḥ*	Full of humility

509.	जयः	*Jayaḥ*	The victorious.
510.	सत्यसन्धः	*Satya-sandhaḥ*	Having truthful resolution
511.	दाशार्हः	*Dāśārhaḥ*	Deserving offerings
512.	सात्वतां पतिः	*Sātvatām Patiḥ*	The Lord of *Sātvatās*
513.	जीवः	*Jīvaḥ*	The Individual Soul
514.	विनयिता-साक्षी	*Vinayitā-sākṣī*	Witness of Politeness.
515.	मुकुन्दः	*Mukundaḥ*	The Bistower of Liberation.
516.	अमितविक्रमः	*Amita-vikramaḥ*	One with Immeasurable steps.
517.	अम्भोनिधिः	*Ambho-nidhiḥ*	Ocean
518.	अनन्तात्मा	*Anantātmā*	The Infinite self
519.	महोदधिशयः	*Mahodadhiśayaḥ*	Sleeping in great ocean.
520.	अन्तकः	*Antakaḥ*	The Death
521.	अजः	*Ajaḥ*	Unborn.
522.	महार्हः	*Mahārhaḥ*	Deserving highest worship.
523.	स्वाभाव्यः	*Svābhāvyaḥ*	Always staying in ones own nature.
524.	जितामित्रः	*Jitāmitraḥ*	One who has conquered His antagonist.
525.	प्रमोदनः	*Pramodanaḥ*	Profusely bestower of Bliss.
526.	आनन्दः	*Ānandaḥ*	Bliss
527.	नन्दनः	*Nandanaḥ*	One who makes others Blissful.
528.	नन्दः or अनन्दः	*Nandaḥ* or *Anandaḥ*	Full of all peasures or Free from all worldly pleasure
529.	सत्यधर्मा	*Satyadharmā*	Full of true Dharma
530.	त्रिविक्रमः	*Trivikramaḥ*	Having three steps
531.	महर्षि कपिलाचार्यः	*Maharṣi-Kapilācāryaḥ*	Incarnated as Maharsi Kapil.
532.	कृतज्ञः	*Kṛtajñaḥ*	The knower of created world.
533.	मेदिनीपतिः	*Medinīpatiḥ*	The Lord of the Earth.
534.	त्रिपदः	*Tripadaḥ*	One having three steps.
535.	त्रिदशाध्यक्षः	*Tridaśādhyakṣaḥ*	The Master of Gods.
536.	महाशृङ्गः	*Mahāśṛngaḥ*	The Great-Horned
537.	कृतान्तकृत	*Kṛtantakṛt*	Killer of Yama
538.	महावराहः	*Mahāvarāhaḥ*	The Great boar.
539.	गोविन्दः	*Govindaḥ*	Known by speech i.e. the Vedas.
540.	सुषेणः	*Suṣeṇaḥ*	Having powerful army.
541.	कनकाङ्गदी	*Kanakāngadī*	Having golden armlets.
542.	गुह्यः	*Guhyaḥ*	The Mysterious.
543.	गभीरः	*Gabhīraḥ*	The unfathomable
544.	गहनः	*Gahanaḥ*	Immeasurable
545.	गुप्तः	*Guptaḥ*	Concealed
546.	चक्रगदाधरः	*Cakra-gadā-dharaḥ*	Weilder of Discus and Mace.

547.	वेधा	*Vedhā*	The creator
548.	स्वाङ्गः	*Svāṅgaḥ*	Having beautiful Limbs
549.	अजितः	*Ajitaḥ*	Unconquered.
550.	कृष्णः	*Kṛṣṇaḥ*	Lord Krishna
551.	दृढः	*Dṛḍhaḥ*	The Firm.
552.	संकर्षणोच्युतः	*Sankarṣaṇo-cyutaḥ*	One who attracts and remains unchanged.
553.	वरुणः	*Varuṇaḥ*	One who covers
554.	वारुणः	*Vāruṇa*	The son of Varuṇaḥ
555.	वृक्षः	*Vṛkṣaḥ*	The Tree.
556.	पुष्कराक्षः	*Puskarākṣaḥ*	Having lotus like eyes
557.	महामनाः	*Mahāmanāḥ*	Having great mind.
558.	भगवान्	*Bhagavān*	Bhagavān. One possessed of six glories
559.	भगहा	*Bhagahā*	Destroyer of six glories
560.	आनन्दी	*Ānandī*	Full of Pleasures or Bliss
561.	वनमाली	*Vanamālī*	Adorned by vana-mālā (a garland from forest)
562.	हलायुधः	*Halāyudhaḥ*	Plough-weaponed.
563.	आदित्यः	*Ādityaḥ*	The son of Aditi.
564.	ज्योतिरादित्यः	*Jyotirādityaḥ*	The lustre of the Sun
565.	सहिष्णुः	*Sahiṣṇuḥ*	The Endurer.
566.	गतिसत्तमः	*Gati-sattamaḥ*	The Ultimate Refuge.
567.	सुधन्वा	*Sudhanvā*	Weilder of the Best Bow
568.	खण्डपरशुः	*Khaṇḍa-Paraśuḥ*	The Lord had used Parṣuḥ an axe as a weapon
	Or अखण्डपरशुः	*Or Akhaṇḍa-Paraśuḥ*	in His incarnation as Paraśurāma where he has annihilated kṣatriyas from the earth for twenty one times.
569.	दारुणः	*Dāruṇaḥ*	Terrible, Unbearable
570.	द्रविणप्रदः	*Dravina-pradaḥ*	Bestower of wealth
571.	दिवःस्पृक्	*Divaḥ-sprk*	Touching the sky.
572.	सर्वदृक्-व्यासः	*Sarva-drk-vyāsaḥ*	Vyāsa-the all-perciever.
573.	वाचस्पतिरयोनिजः	*Vācaspatira-yonijaḥ*	Unborn master of the speech
574.	त्रिसामा	*Trisāmā*	Glorified by three sāmas.
575.	सामगः	*Sāmagaḥ*	One who sings sāma.
576.	सामः	*Sāma*	Sāma (veda)
577.	निर्वाणम्	*Nirvāṇam*	Liberation
578.	भेषजम्	*Bheṣajam*	The Medicine
579.	भिषक्	*Bhiṣak*	The Physician
580.	संन्यासकृत्	*Samnyāsa-kṛt*	The creator of samnyāsa-the forth stage of life
581.	शमः	*Śamaḥ*	The calm
582.	शान्तः	*Śāntaḥ*	The quiet

583.	निष्ठा	*Niṣṭhā*	The Abode of all in deluge
584.	शान्तिः	*Śāntiḥ*	The Peace
585.	परायणम्	*Parāyaṇam*	The Supreme Place
586.	शुभाङ्गः	*Śubhāṅgaḥ*	Having beautiful limbs.
587.	शान्तिदः	*Śāntidaḥ*	The Giver of Peace
588.	स्रष्टा	*Sraṣṭā*	The Creator
589.	कुमुदः	*Kumudaḥ*	Rajoicer in the Earth.
590.	कुवलेशयः	*Kuvaleśayaḥ*	Sleeping in the water.
591.	गोहितः	*Gohitaḥ*	Doer of the werlfare of cows
592.	गोपतिः	*Gopatiḥ*	The Master of the earth or The Protector of the earth
593.	गोप्ता	*Goptā*	The Protector
594.	वृषभाक्षः	*Vṛṣabhākṣaḥ*	One whose eyes bestow all desired objects.
595.	वृषप्रियः	*Vṛṣapriyaḥ*	The Lover of Dharma
596.	अनिवर्ती	*Anivartī*	Not retreading
597.	निवृत्तात्मा	*Nivṛttātmā*	Retired from all worldly matters
598.	संक्षेप्ता	*Saṁkṣepta*	One who contracts
599.	क्षेमकृत्	*Kṣemakṛt*	The creator of welfare
600.	शिवः	*Śivaḥ*	Auspicious
601.	श्रीवत्सवक्षाः	*Śrī-vatsa-vakṣāḥ*	One having mark of Śrī-vatsa on the chest
602.	श्रीवासः	*Śrī-vāsaḥ*	The Abode of Lakṣmī
603.	श्रीपतिः	*Śrīpatiḥ*	The Lord of Lakṣmī
604.	श्रीमतां वरः	*Śrīmatām Varaḥ*	Śrī means the Rcā, Sāma and Yajus the three types of mantras are Śri.
605.	श्रीदः	*Śrī-daḥ*	The Giver of Śrī
606.	श्रीशः	*Śrīśaḥ*	The Master of Śrī
607.	श्रीनिवासः	*Śrī-nivāsaḥ*	The Abode of Śrī
608.	श्रीनिधिः	*Śrī-nidhiḥ*	The Treasure-house of Śrī
609.	श्रीविभावनः	*Śrī-Vibhāvanaḥ*	The Distributor of Śrī
610.	श्रीधरः	*Śrī-dharaḥ*	One who carries Śrī
611.	श्रीकरः	*Śrīkaraḥ*	Doer of welfare
612.	श्रेयः	*Śreyaḥ*	The Best
613.	श्रीमान्	*Śrīmān*	Full of Glory
614.	लोकत्रयाश्रयः	*Loka-trayā-śrayaḥ*	The shelter of the three worlds
615.	स्वक्षः	*Svakṣaḥ*	Having beautiful eyes
616.	स्वङ्गः	*Svaṅgaḥ*	Having beautiful limbs
617.	शतानन्दः	*Śatānandaḥ*	Having immeasurable bliss
618.	नन्दिः	*Nandiḥ*	Full of bliss
619.	ज्योतिर्गणेश्वरः	*Jyotir-gaṇeśva-raḥ*	The Lord of the group of Luminaries

620.	विजितात्मा	*Vijitātmā*	One who has conquered ones own self
621.	विधेयात्मा	*Vidheyātmā*	One who holds ones own self
622.	सत्कीर्तिः	*Sat-Kīrtiḥ*	One who possesses stainless fame.
623.	छिन्नसंशयः	*Chhinnasaṁśayaḥ*	Whose doubts have disappeared.
624.	उदीर्णः	*Udīrṇa*	The Transcendent
625.	सर्वतश्चक्षुः	*Sarvataś-cakṣuḥ*	Having eyes everywhere.
626.	अनीशः	*Anīśaḥ*	No one is His Lord One without Lord
627.	शाश्वतस्थिरः	*Śāśvata-sthiraḥ*	Permanent and steady
628.	भूशयः	*Bhūśayaḥ*	Sleeping on the earth
629.	भूषणः	*Bhūṣaṇaḥ*	One who adorns
630.	भूतिः	*Bhūtiḥ*	Existence, Glory
631.	विशोकः	*Viśokaḥ*	One without sorrow.
632.	शोकनाशनः	*Śoka-nāsanaḥ*	The destroyer of grief
633.	अर्चिष्मान्	*Arciṣmān*	The Effulgent
634.	अर्चितः	*Arcitaḥ*	One who is worshipped.
635.	कुम्भः	*Kumbhaḥ*	The Pot
636.	विशुद्धात्मा	*Viśuddhātmā*	One having the purest soul.
637.	विशोधनः	*Viśodhanaḥ*	The Great Purifier.
638.	अनिरुद्धः	*Aniruddhaḥ*	Aniruddha
639.	अप्रतिरथः	*Apratirathaḥ*	The Unchalleangable
640.	प्रद्युम्नः	*Pradyumnaḥ*	*Pradyumna.*
641.	अमितविक्रमः	*Amitavikamaḥ*	One having immeasurable prowess
642.	कालनेमिनिहा	*Kālaneminihā*	Killer of Kālanemi-demon
643.	वीरः	*Vīraḥ*	The Hero
644.	शौरिः	*Śauriḥ*	Born in Śūrasena family.
645.	शूरजनेश्वरः	*Śūrajaneśvaraḥ*	The Lord of valiant persons.
646.	त्रिलोकात्मा	*Trilokātmā*	The soul of the three worlds
647.	त्रिलोकेशः	*Trilokeśaḥ*	The ruler of the three worlds.
648.	केशवः	*Keśavaḥ*	Whose hairs shine like the Sun, Moon and Fire
649.	केशिहा	*Kesiha*	One who has killed the demon named Keśi
650.	हरिः	*Hariḥ*	The Destroyer
651.	कामदेवः	*Kāmadevaḥ*	The desired God
652.	कामपालः	*Kāmapālaḥ*	The nourisher of desires
653.	कामी	*Kāmī*	One whose all desires are fulfilled
654.	कान्तः	*Kāntaḥ*	Handsome
655.	कृतागमः	*Kṛtāgamaḥ*	The creator of the scriptures.
656.	अनिर्देश्यवपुः	*Anirdeśyavapuḥ*	The one who is of Indescribable Form
657.	विष्णुः	*Viṣṇuḥ*	Lord Viṣṇu
658.	वीरः	*Vīraḥ*	The Valiant

659.	अनन्तः	***Anantaḥ***	Endless-Infinite
660.	धनञ्जयः	***Dhanañjayaḥ***	The conqueror of the Wealth
661.	ब्रह्मण्यः	***Brahmaṇyaḥ***	Good for Brahma
662.	ब्रह्मकृत्	***Brahma-kṛt***	The Creator of the Vedas
663.	ब्रह्मा	***Brahmā***	The Creator
664.	ब्रह्म	***Brahma***	The Brahman = The All-Pervader
665.	ब्रह्मविवर्धनः	***Brahma-vivardhanaḥ***	One who increases the Brahma
666.	ब्रह्मवित्	***Brahma-vit***	The knower of *Brahman*
667.	ब्राह्मणः	***Brāhmaṇaḥ***	*Brāh-maṇa* The knower of Brahman
668.	ब्रह्मी	***Brahmī***	He who has realised *Brahman* is *Brahmī*.
669.	ब्रह्मज्ञः	***Brahmajñaḥ***	Knower of Brahman.
670.	ब्राह्मणप्रियः	***Brāhmaṇa-priyaḥ***	Dear to *Brāhmin*
671.	महाक्रमः	***Mahākramaḥ***	Of Great Step
672.	महाकर्मा	***Mahākarmā***	Performer of the Great Deeds
673.	महातेजा	***Mahātejā***	*Of Great Lustre*
674.	महोरगः	***Mahoragaḥ***	The Great Serpent
675.	महाक्रतुः	***Mahākratuḥ***	Great Sacrifice.
676.	महायज्वा	***Mahāyajvā***	Performer of great sacrifice.
677.	महायज्ञः	***Mahāyajñaḥ***	Great Yajña (sacrifice).
678.	महाहविः	***Mahāhaviḥ***	The Great offering.
679.	स्तव्यः	***Stavyaḥ***	Worthy for praise.
680.	स्तवप्रियः	***Stava-Priyaḥ***	Lover of Praise
681.	स्तोत्रम्	***Stotram***	Composition of Praise Hymn.
682.	स्तुतिः	***Stutī***	Act of Praise
683.	स्तोता	***Stotā***	One who Praises.
684.	रणप्रियः	***Raṇa-priyaḥ***	The Lover of Battle
685.	पूर्णः	***Pūrṇa***	The Perfect
686.	पूरयिता	***Pūrayitā***	The Fulfiller
687.	पुण्यः	***Puṇyaḥ***	The Holy
688.	पुण्यकीर्तिः	***Puṇyakirtiḥ***	Of Pious-Fame
689.	अनामयः	***Anāmayaḥ***	Free from diseases.
690.	मनोजवः	***Manojavaḥ***	Having the speed like mind.
691.	तीर्थकरः	***Tīrthakaraḥ***	The Creator of *Tīrtha*.
692.	वसुरेता	***Vasuretā***	With Golden Essence.
693.	वसुप्रदः	***Vasupradaḥ***	The Bestower of Wealth.
694.	वसुप्रदः	***Vasupradaḥ***	destroyer of the wealth.
695.	वासुदेवः	***Vāsudevaḥ***	Son of Vasudeva.
696.	वसुः	***Vasuḥ***	Abode for creatures.
697.	वसुमनाः	***Vasumanāḥ***	Mindful to stay among devotees

698.	हविः	*Haviḥ*	Oblation
699.	सद्गतिः	*Sadgatiḥ*	The Good Goal.
700.	सत्कृतिः	*Sat-kṛtiḥ*	Good creation
701.	सत्ता	Sattā	The Existence.
702.	सद्भूतिः	*Sadbhūtiḥ*	Possesed of good glory.
703.	सत्परायणः	*Sat-parayaṇaḥ*	The Best goal for good people.
704.	शूरसेनः	*Śūrasenaḥ*	One with heroic army.
705.	यदुश्रेष्ठः	*Yaduśreṣṭha*	Best among the Yādava.
706.	सन्निवासः	*Sannivāsaḥ*	Abode for good people.
707.	सुयामुनः	*Suyāmunaḥ*	Connected with people living on the banks of Yamuna river.
708.	भूतावासः	*Bhūtāvāsaḥ*	An abode of all the elements.
709.	वासुदेवः	*Vāsudevaḥ*	He who envelops the world with his Māyā.
710.	सर्वासुनिलयः	*Sarvāsunilayaḥ*	Abode of all living beings.
711.	अनलः	*Analaḥ*	One with immeasurable power.
712.	दर्पहा	*Darpahā*	Destroyer of Pride
713.	दर्पदः	*Darpadaḥ*	Giver of Pride
714.	दृप्तः	*Dṛptaḥ*	Joyfull-Full of Bliss.
715.	दुर्धरः	*Durdharaḥ*	Difficult to attain or hold
716.	अपराजितः	*Aparājitaḥ*	Unconquered
717.	विश्वमूर्तिः	*Viśvamūrtiḥ*	Universal form
718.	महामूर्तिः	*Mahāmūrtiḥ*	Of the Great-Form
719.	दीप्तमूर्तिः	*Diptamūrtiḥ*	Of Shining Form
720.	अमूर्तिमान्	*Amūrtimān*	Formless
721.	अनेकमूर्तिः	*Anekamūrtiḥ*	Innumerable Form
722.	अव्यक्तः	*Avyaktaḥ*	Unmanifested
723.	शतमूर्तिः	*Śatamūrtiḥ*	Of Hundred Forms
724.	शताननः	*Śatānanaḥ*	Of Numerous Faces
725.	एकः	*Ekaḥ*	One
726.	नैकः	*Naikaḥ*	Not one i.e. Many
727.	सवः	*Savaḥ*	Sava
728.	कः	*Kaḥ*	Happiness
729.	किम्	*Kim*	What ?
730.	यत्	*Yat*	Which
731.	तत्	*Tat*	That
732.	पदमनुत्तमम्	*Padamanuttamam*	which is saught or reached by aspirant of liberation is *padam* i.e. state and none is better than it. i.e. the supreme.
733.	लोकबन्धुः	*Lokabandhuḥ*	Friend of the world

734.	लोकनाथः	**Lokanāthaḥ**	The Lord of the world.
735.	माधवः	***Mādhavaḥ***	Born in the family of Madhu.
736.	भक्तवत्सलः	***Bhakta-Vatsalaḥ***	Lover of the devotees
737.	सुवर्णवर्णः	***Suvarṇavarṇa***	Golden coloured
738.	हेमाङ्गः	***Hemāṇgaḥ***	Of Golden limbs
739.	वराङ्गः	***Varāngaḥ***	Having Beautiful Limbs
740.	चन्दनांगदी	***Candanāṇgadi***	Having the armlet made of Chaudana
741.	वीरहा	***Virahā***	Annihilator of Heroes
742.	विषमः	***Viṣamaḥ***	Unequalled
743.	शून्यः	***Śūnyaḥ***	The void
744.	घृताशीः	***Ghṛtaśīḥ***	Who has eaten Ghee
745.	अचलः	***Acalaḥ***	Steady
746.	चलः	***Calaḥ***	Moving
747.	अमानी	***Amanī***	Without (any) Pride
748.	मानदः	***Mānadaḥ***	Giver of false pride
749.	मान्यः	***Mānyaḥ***	Honoured
750.	लोकस्वामी	***Lokaswāmī***	The Master of the worlds.
751.	त्रिलोकधृक्	***Trilokadhṛk***	Supporter of three worlds
752.	सुमेधा	***Sumedhā***	Having the Best Intelligence.
753.	मेधजः	***Medhajaḥ***	Born in Sacrifice
754.	धन्यः	***Dhanyaḥ***	Fortunate
755.	सत्यमेधा	***Satya-medhā***	True Intelligence
756.	धराधरः	***Dharā-dharaḥ***	The Upholder of the Earth.
757.	तेजोवृषः	***Tejovṛṣaḥ***	One who showers lustre
758.	द्युतिधरः	***Dyutidharaḥ***	One who bears the lustre
759.	सर्वशस्त्रभृतां वरः	***Sarva-śastra-bhṛtām varaḥ***	The Best among all the weilders of weapons.
760.	प्रग्रहः	***Pragrahaḥ***	The Reins
761.	निग्रहः	***Nigrahaḥ***	The Controller
762.	व्यग्रः	***Vyāgraḥ***	Without end
763.	नैकशृङ्गः	***Naika-śṛngaḥ***	Of Many Horns
764.	गदाग्रजः	***Gadāgrajaḥ***	Realised through mantra.
765.	चतुर्मूतिः	***Caturmūrtiḥ***	Four-Formed (with four colours).
766.	चतुर्बाहुः	***Caturbāhuḥ***	Four-Armed
767.	चतुर्व्यूहः	***Catur-vyūhaḥ***	of Having four forms
768.	चतुर्गतिः	***Caturgatiḥ***	Final Goal of four types of people.
769.	चतुरात्मा	***Caturātmā***	Of four fold-self
770.	चतुर्भावः	***Catur-bhāvaḥ***	The source of the four (aims of life).
771.	चतुर्वेदवित्	***Catur-veda-vit***	Knower of the four Vedas
772.	एकपात्	***Ekapāt***	The one-footed one

773.	समावर्तः	*Samāvartaḥ*	Equally turner (of the universe).
774.	अनिवृत्तात्मा	*A-nivṛttātma*	Not retiring
775.	दुर्जयः	*Durjayaḥ*	Unconquerable
776.	दुरतिक्रमः	*Duratikramaḥ*	Unsurpassable
777.	दुर्लभः	*Durlabhaḥ*	Difficult to attain.
778.	दुर्गभः	*Durgamaḥ*	Difficult to know
779.	दुर्गः	*Durgaḥ*	Castle
780.	दुरावासः	*Durāvāsaḥ*	Not easy to stay (in Him).
781.	दुरारिहा	*Durārihā*	Killer of devilish demons.
782.	शुभाङ्गः	*Śubhāṅgaḥ*	Having of auspicious limbs
783.	लोकसारङ्गः	*Loka-sāraṅgaḥ*	Knower of the essence of the world
784.	सुतन्तुः	*Sutantuḥ*	Beautifully spread
785.	तन्तुवर्धनः	*Tantu-vardhanaḥ*	One who increases the thread (of family).
786.	इन्द्रकर्मा	*Indra-karmā*	Doer of Glorious Actions
787.	महाकर्मा	*Mahā-karmā*	Doer of Great deeds.
788.	कृतकर्मा	*Kṛta-Karmā*	Fulfiller of Actions
789.	कृतागमः	*Kṛtāgamaḥ*	The Creator of the Vedas.
790.	उद्भवः	*Udbhavaḥ*	The Origin.
791.	सुन्दरः	*Sundaraḥ*	Beautiful
792.	सुन्दः	Sundaḥ	Full of Mercy
793.	रत्ननाभः	*Ratna-nābhaḥ*	Having a beautiful navel
794.	सुलोचनः	*Sulocanaḥ*	Having beautiful eyes
795.	अर्कः	*Arkaḥ*	The Sun.
796.	वाजसनः	*Vājasanaḥ*	The Giver of Food
797.	शृङ्गी	*Śṛngī*	Possessed of Horn
798.	जयन्तः	*Jayantaḥ*	Always victorious
799.	सर्वविज्जयी	*Sarva-Vij-jayī*	Omniscient and victorious.
800.	सुवर्णबिन्दुः	*Suvarna-bindu*ḥ	Whose limbs are having golden colour.
801.	अक्षोभ्यः	*Akṣobhyaḥ*	Undisturbed.
802.	सर्ववागीश्वरेश्वरः	*Sarva-vāgī-śvare-śvaraḥ*	Master of all the Lords of speech.
803.	महाह्रदः	*Mahāhrdaḥ*	Great Lake.
804.	महागर्तः	*Mahāgartaḥ*	(1) Great Velly.
805.	महाभूतः	*Mahābhūtaḥ*	Great-elements.
806.	महानिधिः	*Mahānidhiḥ*	The Great Abode.
807.	कुमुदः	*Kumudaḥ*	One who gives pleasure to the earth
808.	कुन्दरः	*Kundaraḥ*	Who brings fruits like kunda flower.
809.	कुन्दः	*Kundaḥ*	Attractive like kunda flower.
810.	पर्जन्यः	*Parjanyaḥ*	The Rain.
811.	पावनः	*Pāvanaḥ*	Purifier

812.	अनिलः	*Anilaḥ*	Inspireror
813.	अमृताशः	*Amṛtāśaḥ*	Enjoying nector.
814.	अमृतवपुः	*Amṛta-vapuḥ*	Having immortal form
815.	सर्वज्ञः	*Sarvajñaḥ*	Omni-scient
816.	सर्वतोमुखः	*Sarvato-mukhaḥ*	Having faces on all the sides.
817.	सुलभः	*Sulabhaḥ*	Easily Available
818.	सुव्रतः	*Suvratah*	Of Auspicious Vow
819.	सिद्धः	*Siddhah*	Perfected one
820.	शत्रुजित्	*Śatrujit*	Conqueror of enemies
821.	शत्रुतापनः	*Śatru-tāpanaḥ*	The scorcher of Antagonists
822.	न्यग्रोधः	*Nyagrodhaḥ*	A banyan tree
823.	उदुम्बरः	*Udumbaraḥ*	Udumbaraḥ is the name of a tree.
824.	अश्वत्थः	*Aśvatthaḥ*	Not staying tomorrow
825.	चाणूरान्ध्रनिषूदनः	*Cāṇūrāndhra-niṣūdanaḥ*	Slayer of Cāṇūra, belonging to āndhra.
826.	सहस्रार्चिः	*Sahaśrārchiḥ*	Of Thousand Rays
827.	सप्तजिह्वः	*Sapta-jihvah*	Having seven tongues
828.	सप्तैधाः	*Saptā-idhāḥ*	Having Seven Flames
829.	सप्तवाहनः	*Sapta-Vāhanaḥ*	Having Seven Horses.
830.	अमूर्तिः	*Amūrtiḥ*	Mūrti means idol and the Lord is without any form or shape.
831.	अनघः	*Anaghaḥ*	Sinless or Unmiserable
832.	अचिन्त्यः	*Acintyaḥ*	Unthinkable.
833.	भयकृत्	*Bhayakṛt*	Creator of fear
834.	भयनाशनः	*Bhaya-nāśanaḥ*	Destroyer of Fear
835.	अणुः	*Aṇuḥ*	Subtle
836.	बृहत्	*Bṛhat*	Great
837.	कृशः	*Kṛśaḥ*	Lean
838.	स्थूलः	*Sthūlaḥ*	Fat.
839.	गुणभृत्	*Guṇa-bhṛt*	Possessed of qualities.
840.	निर्गुणः	*Nirguṇaḥ*	Without quality.
841.	महान्	*Mahān*	Great, Glorious
842.	अधृतः	*Adhṛtaḥ*	Not supported
843.	स्वधृतः	*Svadhṛtaḥ*	Supported by Self.
844.	स्वास्यः	*Svāsyaḥ*	Having beautiful face.
845.	प्राग्वंशः	*Prāgvaṁśaḥ*	Having ancient ancestry.
846.	वंशवर्धनः	*Vaṁśavardhanaḥ*	Multiplier of race
847.	भारभृत्	*Bhārabhṛt*	One who carries the Load
848.	कथितः	*Kathitaḥ*	Narrated or Glorified
849.	योगी	*Yogī*	One who is realized by *Yoga*.

850.	योगीशः	*Yogīśaḥ*	The Master of Yogīs.
851.	सर्वकामदः	*Sarva-kāmadaḥ*	The bestower of all desires
852.	आश्रमः	*Āśramaḥ*	Hermitage
853.	श्रमणः	*Śramaṇaḥ*	Tormentor.
854.	क्षामः	*Kṣāmaḥ*	Destroyer
855.	सुपर्णः	*Suparṇaḥ*	Beautiful leaf
856.	वायुवाहनः	*Vāyuvāhanaḥ*	The Mover of the wind.
857.	धनुर्धरः	*Dhanur-dharaḥ*	The wielder of the Bow.
858.	धनुर्वेदः	*Dhanur-vedaḥ*	The knower of the science of Archery.
859.	दण्डः	*Daṇḍaḥ*	Punishment
860.	दमयिता	*Damayitā*	Giver of the punishment
861.	दमः	*Damaḥ*	Gain by punishment
862.	अपराजितः	*Aparājitaḥ*	Undefeated.
863.	सर्वसहः	*Sarva-sahaḥ*	Capable of doing anything or Bears the enemies
864.	नियन्ता	*Niyantā*	The controller
865.	अनियमः	*Aniyamaḥ*	Without any controller
866.	अयमः	*A-yamaḥ*	Without death.
867.	सत्त्ववान्	*Satva-vān*	Full of Strength
868.	सात्त्विकः	*Sāttvikaḥ*	Full of Sāttvik quality
869.	सत्यः	*Satyaḥ*	The Truth
870.	सत्यधर्मपरायणः	*Satya-dharma-parāyaṇaḥ*	Engaged in Truth and Dharma
871.	अभिप्रायः	*Abhiprāyaḥ*	One to whom the people rush to fulfil their aims
872.	प्रियार्हः	*Priyārhaḥ*	Deserving all lovable objects
873.	अर्हः	*Arhaḥ*	Deserving (devotion)
874.	प्रियकृत्	*Priya-Kṛt*	Doer of agreeable things
875.	प्रीतिवर्धनः	*Prīti-vardhanaḥ*	one who increases love
876.	विहायसगतिः	*Vihāyasa-gatiḥ*	Whose shelter (*gati*) is the sky.
877.	ज्योतिः	*Jyotiḥ*	Light, splendour.
878.	सुरुचिः	*Surucih*	Having Auspicious Glory
879.	हुतभुक्	*Huta-bhuk*	Enjoying or protecting offerings
880.	विभुः	*Vibhuḥ*	All-pervading or the Master of all the three worlds
881.	रविः	*Raviḥ*	One who absorbs the juice or water
882.	विरोचनः	*Virocanaḥ*	Shines in various ways
883.	सूर्यः	*Sūryaḥ*	The Sun.
884.	सविता	*Savitā*	The Generator.
885.	रविलोचनः	*Ravi-locanaḥ*	Whose eye is the Sun.
886.	अनन्तः	*Anantaḥ*	Endless
887.	हुतभुक्	*Huta-bhuk*	Enjoyer of the oblations.
888.	भोक्ता	*Bhoktā*	The Enjoyer-The Protector

889.	सुखदः	***Sukhadaḥ***	(1) Bestower of Happiness. (2) Destroyer of Happiness.
890.	नैकजः	***Naika-jaḥ***	Born many times
891.	अग्रजः	***Agrajaḥ***	Manifested First.
892.	अनिर्विण्णः	***Anir-viṇṇaḥ***	Never disappointed
893.	सदामर्षीः	***Sadā-marṣiḥ***	Always forgiving
894.	लोकाधिष्ठानम्	***Lokādhiṣṭhā-nam***	Substratum of the universe
895.	अद्भुतः	***Adbhutaḥ***	Wonderful
896.	सनात्	***Sanāt***	Permanent.
897.	सनातनतमः	***Sanātanatamaḥ***	The Most Ancient
898.	कपिलः	***Kapilaḥ***	Kapila Muni.
899.	कपिः	***Kapiḥ***	One who drinks water
900.	अप्ययः	***Apyayaḥ***	One in whom everything merges.
901.	स्वस्तिदः	***Svastidaḥ***	Bestower of auspicious
902.	स्वस्तिकृत्	***Svasti-kṛt***	The Creator or auspiciousness
903.	स्वस्ति	***Svasti***	Auspicious
904.	स्वस्तिभुक्	***Svasti-bhuk***	Enjoyer or protector of auspicious
905.	स्वस्तिदक्षिणः	***Svasti-dakṣiṇaḥ***	Quick Distributor of auspiciousness
906.	अरौद्रः	***Araudraḥ***	One without action, attachment or anger
907.	कुण्डली	***Kuṇḍali***	One having ear-rings
908.	चक्री	***Cakri***	Possessed of Discus
909.	विक्रमी	***Vikrami***	Full of prowess
910.	ऊर्जितशासनः	***Ūrjit-śāsanaḥ***	One having brilliant ruling
911.	शब्दातिगः	***Śabdātigaḥ***	Beyond words
912.	शब्दसहः	***Śabda-sahaḥ***	One who bears the words
913.	शिशिरः	***Śiśiraḥ***	Cold
914.	शर्वरीकरः	***Śarvarī-Karaḥ***	The creator of night
915.	अक्रूरः	***Akrūraḥ***	Non-cruel
916.	पेशलः	***Peśalaḥ***	Beautiful
917.	दक्षः	***Dakṣaḥ***	Clever
918.	दक्षिणः	***Dakṣiṇaḥ***	Going everywhere
919.	क्षमिणां वरः	***Kṣamiṇam Varaḥ***	Best among those who bear.
920.	विद्वत्तमः	***Vidvat-tamaḥ***	Best among the knowers.
921.	वीतभयः	***Vīta-bhayaḥ***	Without fear
922.	पुण्यश्रवणकीर्तनः	***Puṇya-śravaṇa-kīrtanaḥ***	Whose glory creates merits when heard or sung
923.	उत्तारणः	***Uttāraṇaḥ***	Uplifter
924.	दुष्कृतिहा	***Duṣkṛtihā***	Killer of bad actions.
925.	पुण्यः	***Puṇyaḥ***	Merits
926.	दुःस्वप्ननाशनः	***Duḥsvapna-nāśanaḥ***	Destroyer of bad dreams.

927.	वीरहा	*Vīrahā*	Annihilator of heroes
928.	रक्षणः	*Rakṣaṇaḥ*	Protection
929.	सन्तः	*Santaḥ*	Saint.
930.	जीवनः	*Jīvanaḥ*	The Life
931.	पर्यवस्थितः	Paryavasthitah	Dwelling everywhere
932.	अनन्तरूपः	Ananta-rūpaḥ	Having countless forms
933.	अनन्तश्रीः	*Ananta-śrī*	Endless Glory
934.	जितमन्युः	*Jita-manyuh*	Conqueror of anger.
935.	भयापहः	*Bhayāpahaḥ*	Destroyer of fear
936.	चतुरश्र	*Caturaśraḥ*	Full of Justice
937.	गभीरात्मा	*Gabhīrātmā*	Unfathomable soul.
938.	विदिशः	*Vidiśaḥ*	Specially bestower
939.	व्यादिशः	*Vyādiśaḥ*	Giver of various orders
940.	दिशः	*Diśaḥ*	Giver
941.	अनादिः	*Anādiḥ*	Without Beginning
942.	भूर्भुवः	*Bhūrbhuvah*	The Substratum of the earth
943.	लक्ष्मीः	*Lakṣmī*	Beauty
944.	सुवीरः	*Suvīraḥ*	Having beautiful gait or movements.
945.	रुचिराङ्गदः	*Rucirāngadaḥ*	One with beautiful arm-lets
946.	जननः	*Jananaḥ*	The creator
947.	जनजन्मादिः	*Jana-janmādiḥ*	The beginning of the birth of all creatures.
948.	भीमः	*Bhīmaḥ*	Terrible
949.	भीमपराक्रमः	*Bhīma-parā-kramaḥ*	of fearful prowess
950.	आधारनिलयः	*Ādhāra-nilayaḥ*	Abode of support.
951.	अधाता (धाता)	*Adhāta (Dhāta)*	Without Substratum (Substratum).
952.	पुष्पहासः	Puspa-hāsaḥ	Flowers are His smile
953.	प्रजागरः	*Prajagaraḥ*	Always awakened
954.	ऊर्ध्वगः	*Ūrdhaya-gaḥ*	Staying above all
955.	सत्पथाचारः	*Sat-pathācāraḥ*	The follower of the path of saints
956.	प्राणदः	*Prāṇadaḥ*	Giver of Life
957.	प्रणवः	*Praṇavaḥ*	*Aumkāra*
958.	पणः	*Paṇaḥ*	Business
959.	प्रमाणम्	*Pramāṇam*	Proof.
960.	प्राणनिलयः	*Prāṇanilayaḥ*	Abode of life
961.	प्राणभृत्	*Prāṇabhṛt*	The upholder of life
962.	प्राणजीवनः	*Prāṇa-jīvanaḥ*	Maintainer of Life.
963.	तत्त्वम्	*Tattvam*	The Reality
964.	तत्त्वविद्	*Tattva-vid*	The knower of Reality
965.	एकात्मा	*Ekātmā*	One soul

966.	जन्ममृत्युजरातिगः	*Janma-mṛtyu-jarātigaḥ*	Beyond the birth, death and old age
967.	भूर्भुवःस्वस्तरुः	*Bhur-bhuvaḥ-sva-staruḥ*	The tree of three worlds named *Bhūḥ*, *Bhuvaḥ* and *Svaḥ*
968.	तारः	*Tāra*	Lifter
969.	सविता	*Savitā*	The Generator
970.	प्रपितामहः	*Prapitamaḥ*	The Great Grand-father
971.	यज्ञः	*Yajñaḥ*	Sacrifice.
972.	यज्ञपतिः	*Yajñapatiḥ*	The Master or the protector of sacrifice.
973.	यज्वा	*Yajvā*	Sacrificer.
974.	यज्ञाङ्गः	*Yajñangaḥ*	Whose limbs are the parts of sacrifice.
975.	यज्ञवाहनः	*Yajña-vāhanaḥ*	The carrier of sacrifies.
976.	यज्ञभृद्	*Yajña-bhṛd*	Upholder or Protector of Sacrifice.
977.	यज्ञकृत्	*Yajña-kṛt*	Performer of *Yajña*
978.	यज्ञी	*Yajñī*	Fulfiller of Sacrifice
979.	यज्ञभुक्	*Yajña-bhuk*	Enjoyer of Sacrifice
980.	यज्ञसाधनः	*Yajña-sādhanaḥ*	Sacrifice is the instrument to obtain Him.
981.	यज्ञान्तकृत्	*Yajñānta-krt*	The fulfiller of Yajña.
982.	यज्ञगुह्यम्	*Yajña-guhyam*	Mystry of Yajña
983.	अन्नम्	*Annam*	Food
984.	अन्नादः	*Annādaḥ*	Consumer of food.
985.	आत्मयोनिः	*Ātma-yoniḥ*	Self-born.
986.	स्वयंजातः	*Svayamjātaḥ*	Born on His own.
987.	वैखानः	*Vaikhānaḥ*	Who specially dug the earth.
988.	सामगायनः	*Sāma-gāyanaḥ*	Singing of Sāma
989.	देवकीनन्दनः	*Devakī-nandanaḥ*	The Son of Devakī
990.	स्रष्टा	*Srastā*	Creator
991.	क्षितिशः	*Kṣitiśaḥ*	The Master of the earth
992.	पापनाशनः	*Pāpanāśanaḥ*	The destroyer of sin.
993.	शङ्खभृत्	*Śaṅkhabṛt*	The Holder of Conch
994.	नन्दकी	*Nandakkī*	Holding Nandaka-sword.
995.	चक्री	*Cakrī*	One who has discus in his hand.
996.	शार्ङ्गधन्वा	*Śārṅga-dhanvā*	The weilder of the bow named śārṅga.
997.	गदाधरः	*Gadādharaḥ*	Weilder of the mace
998.	रथाङ्गपाणिः	*Rathāṅga-pāṇiḥ*	Having the (a part of chariot) in the hand
999.	अक्षोभ्यः	*Akṣobhyaḥ*	Never disturbed
1000.	सर्वप्रहरणायुधः	*Sarva-Praharaṇ-āyudhāḥ*	Who has all weapons for assault.

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